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TABOO AND ORTHODOXY: MAKING TANTRA RESPECTABLE IN 11TH CENTURY KASHMIR

Loriliai Biernacki

A DISSERTATION

in

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Presented to the Faculties of the University of Pennsylvania in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

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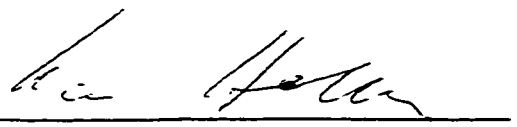

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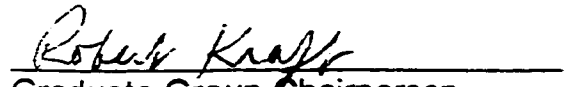

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ABSTRACT

TABOO AND ORTHODOXY: MAKING TANTRA RESPECTABLE IN 11TH CENTURY KASHMIR

Loriliai Biernacki

Professor Wilhelm Halbfass

This dissertation consists of a translation of the Āgamādhikāra of the Īśvara Pratyabhijñā Vivṛti Vimarśinī, along with a discussion of the context of the heterodox praxis underlying what was from most standpoints a fairly orthodox text. When examining the notion of ritually induced possession (*samāveśa*) in the religious context of Kashmir, one finds among contemporary scholars no clear comprehension of the term and widely contradictory views of its meaning and place in the religious praxis in medieval Tantra. After beginning with a treatment of methodological issues, this dissertation specifically addresses the notion of *samāveśa* from a textual point of view. Complementing this is an analysis of the idea of heterodox ritual praxis within this medieval tantric milieu.

The translation of the Āgamādhikāra of the Īśvara Pratyabhijñā Vivṛti Vimarśinī deals with the Śaiva Siddhānta system of tattvas which nondualist Kashmir Śaivism inherited and expanded. For Abhinava, the system of tattvas is to a large degree transformed from a cosmological map of the universe into heuristically valuable map of the human psyche. It becomes a classificatory tool for psychological states of human consciousness. The second chapter of

the Āgamādhikāra of the Īśvara Pratyabhijñā Vivṛti Vimarśinī focuses especially on the five states of consciousness, waking, dream, deep sleep, the Fourth state and the state beyond the Fourth, with an eye towards the soteriological implications of each of these states. In this context Abhinavagupta discusses the notion of *samāveśa*, assimilating it to the Fourth state and the state beyond the Fourth state.

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Yāvanna vedakā ete tāvad vedyāḥ katham priye |
Vedakaṃ vedyam ekam tu tattvam nāstyaśucis tataḥ || [1]

"So long as there is no Subject, how can these objects exist? My dear, the Subject and the Object are one reality. Nothing is impure."

Ucchuṣma Bhairava Tantra

We call it a grain of sand,
but it calls itself neither grain nor sand.
It does just fine without a name,
whether general, particular,
permanent, passing,
incorrect or apt.

Wislawa Szymborska, "View with a grain of Sand"[2]

1. INTRODUCTION

This dissertation comprises two parts; a translation of the *Āgamādhikāra* section of the *Īśvara Pratyabhijñā Vivṛti Vimarśinī* by the 10th century Kashmiri writer Abhinavagupta and a study of few selected themes in the work and

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[1] Note: All translations for primary Sanskrit sources in this paper are mine, both where no translation exists and for those where there are other translations, except where I explicitly state otherwise. This quote comes from the *Śivasūtravimarśinī* 1.1 p.4. Abhinava justifies the notion of mutuality contained within the unity of both subject and object by citing the *Mālinī Vijayottaratantra:*
"pṛthag dvayam asaṅkhyātam ekam ekam pṛthag dvayam"
"Each of the worlds separately creates a duality and a plurality, each one itself as a separated unity" (Mā. Vi. 2/50).

[2] Szymborska, W. *View with a Grain of Sand: Selected Poems*, p.135.

world of Abhinava. This as yet untranslated text was the last work that Abhinava wrote, which would probably date it to the first years of the 11th century.[3]

In this text Abhinava articulates a Kashmiri version of a nondualist Śaivism[4], a philosophical view of the world where everything is considered to be of a single unified essence and that essence was designated as the God Śiva. This philosophical articulation was novel in that it expressed a notion of deity which incorporated both poles of an opposition. Abhinava's aesthetically-minded articulation fused both transcendence and immanence in a single

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[3] Pandey states that the Vivṛti Vimarśinī (IPVV) precedes the Vimarśinī (IPV) on the basis of a remark made in the Bhāskarī, (in *Abhinavagupta* p. 35.) but this is contradicted by the fact that Abhinava quotes the IPV in the IPVV. However, due to the scarcity of references to the IPV, my conjecture is that the IPVV may have been started before the IPV but was completed after it. It is also possible that they may have been written in some parts simultaneously which may explain the close textual similarities in some cases. The scenario for this could have been something like a situation where Abhinava in a single day would give two "classes" on the IPK, one for advanced students, where he would go into much greater detail (the IPVV) and one perhaps for householder devotees with a limited amount of time who would stop in to see the great teacher for a short period (the IPV "class"). And drawing on the pen-portrait created by Abhinava's disciple Madhurāja Yogin (in *Abhinavagupta*, p. 738), we can imagine Abhinava's students present at both these "classes" and separately recording the "lecture notes" as the two versions of the IPVV and the IPV.

[4] The term "Kashmir Śaivism" , promulgated and popularized by Pandey, has been rightfully criticized by a number of scholars, such as Harvey Alper and Alexis Sanderson, in that it glosses over the very real complex skein of different movements and schools in medieval Kashmir. In any case, the name has been slow to change. For our purposes here we use the term "nondual Kashmir Śaivism" to refer to the school comprising at least Somānanda, Utpala, Abhinava and his disciple Kṣemarāja. The problem with highly specified designations such as "Pratyabhijñā school" and "Trika" is that, although useful in delineating specific trends of thought, they tend to gloss over what was probably an actual situation involving much cross-over and "borrowing". Abhinava himself studied a variety of *darśanas* with at least 20 different mentioned teachers (in Pandey p.12).

image of deity.[5] And Abhinava's formulation was so compelling that it would eventually have a large impact over all of India, and especially in South Indian.

In this dissertation I will focus on the concepts of transcendence and immanence and look at how they play out in a couple of contexts in nondual Kashmir Śaivism. And using these concepts as a basis of departure, I will also address some methodological concerns, on the problem of interpretation and its inevitable concommitant, *mis*interpretation, which in recent years has been the focus of a debate centered on the notion of what has been dubbed "orientalism." Specifically, following in the wake of Edward Said's explosive book of that title, the problem concerns the attempt to interpret cultures foreign to our own.

Now to delineate in some degree a context, this 10th century Kāśmīr Śaivism engages the problem of subjectivity by bringing the Transcendent fully into conversation with the world here. This happened first in the sphere of worship with the Tantric espousal of a transgressive ritual. As Sanderson has noted, the Tantric praxis of 10th century Kashmir violated caste defined rules of purity, both with antinomian practices and rituals of possession in the macabre

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[5] To try to convey fusion of both these poles, Pandey coined the seemingly oxymoronic term "Realistic Idealism" for this school-- this term hasn't held on so well as the term "Kashmir Śaivism".

setting of the cremation ground, and through what would come to be more prominent, through the celebration of unorthodox sexual rites offered to the Goddess.[6] The main point of these transgressive practices was to completely unmoor the practitioner from his socially constructed identity. The rites of possession by deity cut asunder the fragile boundary of self and not-self, self and other, revealing an immediate and vital presence of the "wholly other"[7] made real and felt. It facilitated a recovery of the sacred as immanent within the world here.[8]

What Abhinava does in this context is to ground and to refine this praxis within an overarching philosophical model. He redefines God and Self-- to include a dynamism. God is not merely the transcendent Being of quietude, or a state of release from the world of suffering, of saṃsāra, or a perfect state of Godhead omniscient and untouched by the phenomenal world. By giving to the idea of God and Self a dynamism containing and equating both knowledge and action, Abhinava bridges the chasm between subject and object, between Self and other. The dual powers of knowledge and activity form a single fluid

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[6] "Purity and Power Among the Brahmins of Kashmir" in M. Carrithers et al. *The Category of the Person*, Cambridge University Press, 1985.

[7] In the context of the possession rites of Tantric Śaivism, the experience of deity was perhaps similar to Otto's use of this phrase in that the very notion of possession, with its emphasis on intrusion by an "other", implies a somewhat mysterious and terrifying effect, the *mysterium tremendum* of Otto's usage.

[8] cf. here also Torella, *The Īśvarapratyabhijñākārikā of Utpaladeva with the Author's Vṛtti*, Serie Orientale Roma vol. LXXI, Instituto Italiano per il Medio ed Estremo Oriente, 1994, p.X

unity which inextricably weds the highest most abstracted realm of deity to the smallest blade of grass, or to use a synecdoche more common to Abhinava, to the insignificant insentient clay pot. Action, and its effects, its products, the clay pot, for example, is not separate from knowledge, but is rather a physical translation of it; knowledge is merely a subtle form of the clay pot.

Abhinava's formulation breaks down the barrier between inert nature, the immanent world we encounter and the transcendent energy which enlivens it. [9] The transcendent *is* immanent. Pure consciousness, *citi* Abhinava says, "Inhering within [the world], firmly rooted in Thisness, she creates objects" [10]. The word used here, *citi* is feminine in gender and is assimilated also to the idea of *śakti*, the active feminine "energy" or "power" which is in this school the highest power, the energy of the supreme deity, and also inseparable from this deity (mostly epitomized in the masculine gendered Śiva) and is at the same time the force which extends out from the supreme deity to form the visible world. The word "idantā" which I translate as "Thisness" has no real counterpart in English. It becomes a technical term for this school and with the abstractive tā suffix, it conveys a profound abstract sense of the state of being "Object" as opposed to Subject. The word

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[9] cf. also *Śiva Dṛṣṭi*, 5.109 -- "svayam śivaḥ | cidvyaktirūpakam nānābhedabhinnamantakam ||".

[10] *Īśvarapratyabhijñāvivṛtivimarśinī* p.272 - Abhinava takes this from Utpala's *Vivṛti* on the Īśvarapratyabhijñākārikā

ābhāsana used here emphasizes that Consciousness creates the world out of her own body. The world *is* her body transformed into object, into the clay pot. And this for Abhinava is the mystery, the miracle of Consciousness, that She, pure alive awareness, sentience in its fullest sense, can manifest out of herself that which is insentient.[11] The importance of this lies precisely in recapturing the sacred, the transcendent, as in the world, in the mundane, in the object and in the other. Also, following the Sanskrit, I have retained the use of feminine gender in the context of my explanations because both in its original context and in an English explanation, the gendered pronoun conveys the flavor of the personal and the immanent. On the other hand a more typical practice in English usage, to conceive of consciousness, or even a feminine creative power as "it", through a technique of distancing makes the notion of consciousness an object, an "it", and makes it impersonal, and consequently belies the force and vivifying intent of the original context.

Strategy

My general strategy will be first of all to address a few methodological concerns, and specifically here to focus on the problem of misinterpretation within the context of an Orientalist critique of the West and Westerners reading

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[11] Īśvarapratyabhijñāvivṛtivimarśinī p.272.

and misreading the culturally "other". Then we examine this in greater detail by tracking the course that one specific term central to nondual Kashmir Śaivism undergoes in the hands of both medieval exegetes and contemporary Western and Indian scholars. Here we discover that how we read a text depends very much on the underlying and unarticulated metaphors we bring to the text. The term we examine, ***samāveśa***, exemplifies the philosophical opposition between a view of the absolute as transcendent in contrast to a notion of the absolute as immanent in the world -- and illustrates how nondualist Kashmir Śaiva writers attempted to fuse the two. Following this I address this issue from a contextual perspective, looking at the function of transgressive ritual, and especially its role vis a vis the expression of the transcendent and the immanent. Finally I will look at how Abhinavagupta synthesizes a theoretical base in his notion of Self and God which which is able to accommodate a transgressive sacrality. This he accomplishes specifically through incorporating the notion of transcendence within the objective world, to embody the transcendent as immanent in the world.

2. METHODOLOGICAL OBSERVATIONS

To begin with some methodological observations, I should say that I am aware of the difficulties inherent in trying to present the voice of a writer who lived across the gaping divide of a millennium in an alien culture. Having said this, I would also like to say that it is the case that the interpretation which I give to this text of Abhinava will to some extent inevitably also be a *mis*interpretation, a reconstitution of what Abhinava says. And this is unavoidable. On the most basic of levels, to "let the text speak for itself", I would speak in a language not spoken in contemporary America -- Sanskrit.

Here I would like to invoke Harold Bloom to address the gap between what I say the text says and the text itself - that, as he says, "all interpretation depends upon the antithetical relation between meanings, and not on the supposed relation between a text and its meaning." [12].

This is not to ignore the Orientalist critique-- nor to simply point to its biased assumption (one may even say, Western assumption) that the Other upon whom we construct our hegemonic discourse stands autonomous and isolated from ourselves. Orientalism is after all an important problem which must be addressed. Still it may also be worth saying that in life as we

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[12] Harold Bloom, *A Map of Misreading*. New York 1975, p. 91.

experience it, the "other" always constantly impinges upon our being and consciousness.

As Abhinava says, locating the issue squarely within the grammatical structure of language, "This universe is situated and clothed always and in every way as involved in third person, second person and first person, both in the dealings of worms and the all-knowing." [13] The problem for Abhinava arises in our being consumed, lost in the third person, in the object, rather than subject, as he says, "that which is confined only to itself is *jaḍa*, without any life, and comes chiefly under the category of third person, the object".[14] Yet nevertheless even the lifeless object may be freed from its insentiency and become entitled to the use of 2nd and 1st person. So, Abhinava tells us:

> "that which appears even as 'this," [the object], when it is addressed, invited, [as you in the vocative form], it becomes completely wrapped up within the I-mood of the addressor... Ordinarily, the "I" of the other person is different from the "I" of the person who is speaking, but in the process of addressing, the addressor assimilates the delightful autonomy of the addressed, and considering it as identical with the uninterrupted delight of his own I-mood starts addressing him. In this light, he is addressing him in the true sense of the second person.[15]

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[13] *Tantra Samuccaya*, in *Parātrīśikā Vivaraṇa*, Motilal Banarsidass, 1996, p.28.

[14] *Parātrīśikā Vivaraṇa* p.25.

[15] *Parātrīśikā Vivaraṇa* p.25-26. Here I am loosely following J. Singh's translation, *Parātrīśikā Vivaraṇa* p.70-71, Motilal Banarsidass, 1996.

This is a species of empathy which speaks for Abhinava to a deeper level than that of mere feeling. The notion of I touches upon the core of being and the *camatkāra*, the wonder of absorption, the uninterrupted delight flows into a presence which pervades both self and other.

We should not forget that for Abhinava, ultimately it is the state of Subject, pure I, which is the apogee of experience, but at the same time, for him the pure I does not eclipse the other on the phenomenal level, precisely because, as he says, "this I is not the limited self identified with the body" [16] and here -- "body" includes for Abhinava also the mind, the emotions, the intellect and even the vast space of the Void, Emptiness, out of which mind and body arise. It is an I which is more extensive and primordial than personality. It is an "I" which is capable of embracing the "you" in an unmediated awareness. As Abhinava says, "The notion of you, i.e., the second person ... though it indicates something separate, is nevertheless actually similar to that of I." [17] And for him this primordial and profound sense of being that the "I" and the "you" share is intimately reflected on the grammatical level, in that neither the "I" nor the "you" carry the sign of gender, and this hold true in English as well. The 3rd person, he/she/it can be masculine, feminine or neuter, but not

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[16] *Parātrīśikā Vivaraṇa* p. 26.

[17] *Parātrīśikā Vivaraṇa* p. 26

"I" and not "you". We may say they reverberate on a level of identity which is deeper, more fundamental than personality or gender.

So to return to the problem of interpretation, yes, the process of interpretation involves a reconstitution of what we read and this is not something peculiar only to modern Western academic life. This remaking, even distortion of the text occurred in 10th century Kashmir as well. As Sanderson has convincingly argued [18], Abhinava himself, and Kṣemarāja his disciple also reread, recreated and reconstituted some of the core texts of the Śaiva canon, Abhinava, particularly, the *Mālinī Vijayottara Tantra* in his *Vārtika* and Kṣemarāja in his commentary on the *Svacchanda Tantra*. And this was done in such a way that could well be construed as politically hegemonic activities designed to "rewrite" the Other point of view into a "fiction." For them, as for us, the stakes are high. It is not merely a matter of some abstract formulation, only peripherally important, -- comparable say to how you might feel about whether quarks are real or not. It was rather perhaps a question of something more personally empassioning, like whether we evolved from apes or from Adam. The debate around a dualist view versus a non-dualist view (whether the transcendent, the Ground of Being remains separate from the world here or not) encompassed a person's whole approach to life, his or her identity in relation to God and the cosmos, and his or her religious praxis, not

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[18] Alexis Sanderson, "The Doctrines of the Mālinīvijayottaratantra" in Goudriaan *Ritual and Speculation in Early Tantrism*, SUNY Press, 1992.

to mention the probable social and political ramifications. One false step here could entail loss of caste and quite possibly mean a lifetime of social ostracization.

And to carry this reflection one step further, today also the appropriation and interpretation of these Kāśmīr Śaivite texts continues in Benares, mostly reflected in an intensive debate over the necessity of guru-given initiation for the study of these texts. There is a great divide among these pandits in Benares between those who claim a democratic accessibility of these texts based on close reading and thoughtful reflection alone and those who claim that real understanding can be gained in this discipline only through acquiring the privileged insight that initiation offers.

The point here is that it may not be even possible for me not to "imperialize" my subject. What I hope to do, drawing on Geertz's interpretation of the "hermeneutic circle,"[19] is to understand the webs of meaning which make up the fabric of 10th century Kāśmīr through entering into a conversation with this world via this text. And not disdaining empathy as Geertz does, I hope to allow a space for listening to the world this text presents, to allow its voice to alter my own, to participate in it by referentially applying its language as a child learns a language- here borrowing a metaphor from D.Z. Phillips.[20] Just as the

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[19] Clifford Geertz, *Local Knowledge* Basic Press, 1984.

[20] D.Z. Phillips on Wittgenstein, *Religion Without Explanation* Basil Blackwell, 1976, p. 162.

text itself is fluid and indeterminable, so is the reader. And it is precisely through an "openness, the readiness to hear and to receive and to question one's own premises and identity" [21] as Wilhelm Halbfass puts it, that a sustainable dialogue can occur.

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[21] Wilhelm Halbfass, *Beyond Orientalism* p. 142-143.

3. SAMĀVEŚA

Now in this section I would like to take a closer look at one specific term, *samāveśa* [22] in order to delineate some aspects of interpretation and to point out some of the permutations in which what we might call misinterpretation can occur. Despite the current Orientalist conjecture in vogue today, misreading a text may be a phenonemon that is in some ways geographically blind. What I would like to suggest is that one important factor contributing to the misreading of a text lies with the underlying and unarticulated metaphors we bring with us to understand any particular text or phenomenon.

Specifically we may say that the notion of *samāveśa* as it has generally tended to be translated (with some notable exceptions) imagistically devolves on a metaphor especially associated with Vedantic texts, the mystical image of individuality dissolving into the greater whole. This metaphor seems to underlie most depictions of *samāveśa* (that is, with some notable exceptions). However, its original function in a ritual context followed a different expression. And, the term's slow transformations in the hands of nondual Kashmir Śaivite writers evidences its different connotative value, in that the underlying metaphor used to convey the term is for the most part not one of dissolving, but rather the image of a balance, where one side rises while the other falls, or like

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[22] Ideally a study of this sort would be more comprehensive, include a wide variety of Tantras. I hope to do this in the future. This study serves as a preliminary venture.

the image of a a bubble in a carpet where as one part of the carpet is pressed down, another part rises up.

Literally[23], meaning the "complete entrance, immersion" Utpala felt the term was important enough to devote a sutra of his fairly condensed *Kārikā* to it. Based on what we find in scriptural sources like the *Mālinī Vijayottara Tantra* or the *KubjikāmataTantra*, it's clear that this term evidently referred to some sort of visceral meditative experience. In the course of commentarial writing, however, both in the works of Abhinavagupta and Kṣemarāja, it appears the meaning of the word slowly shifted, and to a certain extent this occurred as a result of a conscious effort on the part of these writers.

For the most part in contemporary scholarship there is not any clear awareness of how this term was "appropriated" i.e., came to mean something probably different than what it meant in the original context of practice, for exegetes of nondual Kashmir Śaivism.

So this chapter represents something like detective work, a closer tracking of the uses this term undergoes in various contexts to get at the range of possible meanings the word has. I first explore how a number of contemporary scholars render the term *samāveśa*. Following this I examine its

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[23] Of course, giving a "literal" meaning is also a species of interpretation, and one quite subject to "misreading".

use in some Tantric sources, and then I look at the permutations the term undergoes in some medieval Kashmiri writers.

To give some idea of the range of some renditions of *samāveśa*, I will point out what a few contemporary scholars have said (or in some cases, left unsaid).

The doyen of early nondual Kashmir Śaivism studies, K.C. Pandey, drawing from TĀ 1.173, describes *samāveśa* as the merging of the limited individual into the highest reality[24]. His statement seems straightforward enough. However, when we look to the TĀ source he cites, we note a subtle difference in emphasis. The verse itself seems to stress most of all the unity between the primordial Lord and his energies, and along similar lines to note that no real transformation of the person undergoing *samāveśa* occurs, that rather in āveśa one's sense of limitation (*asvatantra*) becomes submerged to allow one's inherent supreme nature to simply emerge[25]. Here Abhinavagupta uses the word, "*nimajjana*" "submerging" with a connotation here that no actual change or destruction of identity occurs, to emphasize that no real merger of some supposed duo occurred. On the other hand, what Pandey stresses is the idea of merging. The notion of "merger" contains a slight sense of duality which is then overcome, and this is the notion that

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[24] Pandey. *Abhinavagupta*, p. 312.

[25] āveśaścāsvatantrasya svatadrūpanimajjanāt
paratadrūpatā Śambhorādyācchaktyavibhāginaḥ TĀ 1.173

Pandey inadvertently inculcates and precisely what Abhinavagupta is trying to avoid with this verse, by using a word like "*nimajjana*". It is not that Pandey is unaware of Abhinavagupta's premise, that what is outside is only simply a modification of what is within, rather that for him the important issue is the transformation that occurs, that this process leads to liberation, *mokṣa*.

Pandey's own interpretive flavor in assimilating the process of āveśa to *mokṣa*, is to describe it as the reverse of the process of manifestation, incorporating the opposition between going inward vs. going outward. As Pandey puts it, "for, *mokṣa* is nothing but, broadly speaking, an individual dissolution and, therefore, the opposite of manifestation".[26] How close is this to Abhinavagupta's notion of *samāveśa* and to the notion given by the Tantras?

As I hope to show later, I would not say Pandey's version is a misreading, but rather a subtle shift in interpretation influenced in large measure by Kṣemarāja.

Again, the quote Pandey from which draws is more personal. It is God in a personal form, Śambhu, who Jayaratha, Abhinavagupta's commentator tells us, is the one who causes this *samāveśa*. Here Pandey has transmuted this into perhaps what he considered a more palatable notion for his English-speaking audience, into simply an abstract notion "the highest reality". As I'll

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[26] Pandey. *Abhinavagupta*, p. 313.

note in more detail later, this also bears the imprint of Kṣemarāja's influence and tends to divorce the idea of *samāveśa* from its actual context.

Rastogi, on the other hand does not address the notion of *samāveśa* in either his *The Krama Tantrism of Kashmir* or in his *Introduction to the Tantrāloka*. In both books the term is indexed, but in both he makes only a passing reference to the term, without either explaining it or paraphrasing it. On the other hand, perhaps ironically, he cites the term in the context of the Krama-mudra[27] and the quote Rastogi gives in a footnote, taken from the *Krama Sūtra*, suggests a meaning for *samāveśa* to a large degree contradictory with the definition that Pandey gives. The impetus of the *Krama Sūtra* quote is to erase the dichotomy between inward and outward as here *samāveśa* gives rise to both internal apprehension and external:

> Kramamudrayā antaḥsvarūpayā bahirmukhaḥ samāviṣṭo bhavati sādhakaḥ | Tatrādau bāhyāt antaḥ praveśaḥ, ābhyantarāt bāhyasvarūpe praveśaḥ āveśavaśāt jāyate; -- iti sabāhyābhyantaro 'yam mudrākramaḥ
>
> The *sādhaka* (the aspirant practising yogic discipline), (even) while gazing outward remains in *samāveśa* by Kramā (sic) mudrā which is characterized by inwardness. Owing to the force of āveśa, there takes place in this, first an entrance of consciousness from the external into the internal and (then) from the internal into the external. Thus this mudrā - Krama is both the nature of the external and the internal[28].

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[27] Rastogi, Navjivan. *The Krama Tantrism of Kashmir* p. 242.

[28] *Pratyabhijñā Hṛdayam*, Singh, p. 104.

So this citation of *samāveśa* undercuts what Pandey sees as the opposition of the inwardness of *samāveśa* contrasted against the outwardness of manifestation. This quote is taken from Kṣemarāja's *Pratyabhijñāhṛdayam* and a little later on we will look at Kṣemarāja's own reconfiguration of the definition of *samāveśa*, but suffice it for the moment here to draw attention to the complexity of the term *samāveśa*.

In general Jaidev Singh dwells little on the notion of *samāveśa*. Where he is obliged to translate, he uses words like "spiritual Consciousness"[29] and "identified"[30] for "*samāviṣṭa*", following the same general pattern as Pandey, in ascribing to *samāveśa* a general abstract sense, stressing an element of conscious mental awareness. We may note that in a footnote Singh defines *samāveśa*, using the very same verse that Pandey quotes taken from Abhinavagupta's TĀ. Here it's fair to say that Singh gives a more exact (and less interpretive) rendition of the verse than Pandey. The footnote reads:

> For the meaning of *samāveśa*, see Abhinavagupta:
> āveśaścāsvatantrasya svatadrūpanimajjanāt |
> paratadrūpatā Śambhorādyācchaktyavibhāginaḥ || TĀ 1.173
> *Āveśa* or *Samāveśa* means mergence of the helpless, limited self into and becoming identical with Supreme Śiva who is at one with the primal Śakti. *Śamāveśa* means subordinating one's limited nature, and acquiring the nature of the Supreme.[31]

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[29] *Spanda Kārikā* p. 139-140.

[30] *Vijñāna Bhairava*, p. 142.

[31] *Pratyabhijñā Hṛdayam*, Singh, p. 154-155.

In spite of Singh's general tendency to skirt elaboration on the meaning of *samāveśa*, in one telling translation he reads what could equally be a nominative as a locative, noting in a footnote that this locative should be construed to indicate causality:

> *Samāveśa uktaḥ* has to be read as *samāveśe uktaḥ* i.e. *samāveśa* is here in the locative case. The locative case has here to be treated as *naimittikī saptamī* i.e. 'samāveśe' here means for achieving *samāveśa* (absorption).[32]

How does Singh shift and "interpret" the meaning of *samāveśa* here? What would we get if we were not to follow Singh's reading? The Sanskrit text reads:

> Ekena dvitīyaniḥṣyandanirṇītaviśvātmatāsvabhāvaḥ *samāveśa* uktaḥ |[33]

Singh's translation reads:

> "By another verse , the nature of the identity with the entire universe as described in the second section has been mentioned for achieving absorption in the divine consciousness"[34]

where for Singh *samāveśa* translates as "absorption in the divine consciousness". If we take *samāveśa* as a nominative, the translation could read, "With the next verse he treats *samāveśa* which is [one's] inherent natural state where one takes the whole universe as one's self as was described in

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[32] *Spanda Kārikā* p. 128.

[33] *Spanda Kārikā* p. 127.

[34] *Spanda Kārikā* p. 128.

the second section". Certainly one could translate this sentence in a variety of ways, emphasizing one or another aspect and consequently giving a different slant to its meaning.[35]

The gist of the second section mentioned here is to contrast an awareness which looks inward (***nimīlana samādhi***) with one which looks outward (***unmīlana samādhi***). This outward gaze is able to incorporate the universe as one's self (***vaiśvātmyam***) and one becomes "***jīvanmuktaḥ***".[36] The difference in stress here again is that Singh prefers a more abstract notion of *samāveśa*, one might even wish to say one with transcendent implications. For Singh here, even while including the phrase "identity with the universe" this identity remains a mere means to absorption in the divine consciousness. All this leads one to infer that absorption in the divine consciousness is somehow one step beyond and above the world. In a word, he tends to pass over the immanent volatile aspect of *samāveśa*. And to a certain extent like Pandey, he seems to wish to inscribe a certain structural distance between the inward and the outward.

While B.N. Pandit retains some sense of abstraction for the term *samāveśa*, he nevertheless also keeps an awareness of the individual

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[35] For instance, one could translates the sentence, "With the next verse he treats *samāveśa* which is essentially where one takes the whole universe as one's self that was described in the second section.

[36] *Spanda Kārikā* p. 108-109.

practitioner and with this he moves to some degree away from the implications of transcendence in Pandey and Singh. For him:

> *Samāveśa* is a psychic situation in which the finitude of a practitioner becomes merged in the infinite self and he feels himself actually to be none other than *Paramaśiva*, the absolute God.[37]

This quote is a gloss on the final verse of the *Paramārthasāra*, where Abhinavagupta declares that the meditation (*dhyāna*) described by him will quickly lead one to the state of Śiva, to an *āveśa* within one's own heart. Pandit does tend to pass over Abhinavagupta's idea of the process[38], that finitude is submerged to allow one's natural fullness to emerge, a process that might be visualized like an air bubble in a carpet. When one pushes it down, another part of the carpet rises up. Rather, for Pandit again the metaphor is one of part and whole. His small self merges into the infinite self, reminiscent of the Chāndogya Upaniṣad where salt merges into a larger pan of water to lose its own character and entirely pervade the water[39]. Again, Pandit's notion of *samāveśa* is one confined to a subjective stance, the practitioner *feels* himself to be none other than the Absolute God, but the implication is that this

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[37] *Paramārthasāra* p. 71

[38] This sense of *samāveśa* is based on Abhinava's verse quoted above where the notion of nimajjana is prominent. Particularly throughout the IPVV Āgamādhikāra, Abhinava reiterates again and again this process of one aspect being submerged, made secondary, while another comes to the fore. For example cf. p. 327 ff.

[39] *Chāndogya Upaniṣad* 6.13.1-3

is not borne out by those around him. Rather the experience remains subjective. In any case, in the *Mālinī Vijayottara Tantra*, for instance, it is not just a matter of subjective feeling. *Samāveśa* is accompanied by somewhat perceptible and quantifiable external attributes- such as magic powers and poetic abilities.[40]

On the other hand, in his own exposition of nondual Kashmir Śaivism doctrine, which is a delightful original Sanskrit verse composition (proof to some extent that this tradition did not die with Laxman Joo in 1989), he appeals again like Pandey and Singh to a notion of *samāveśa* as a world transcended stance. He writes:

> 9. Padmāsane śarīram sahaja-samam
> suślatham sthiraṃ cittam
> Avahitamapi nirviṣayaṃ
> nāsāgrasthārdha-mīlitāṃ dṛṣṭim
> 10. Pāṇī cāṅke kṛtvā
> paśyannātmānamātma-niṣṭhaḥ san
> Īcchā-prayoga-vaśataḥ
>
> śāmbhavamāpnoti sat-samāveśam.
> An aspirant, with his physical form sitting spontaneously erect, relaxed and motionless in *Padmāsana* posture, his eyes half-shut with the sight cast towards the tip of his nose, his palms in his lap and his self

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[40] *Mālinī Vijayottara Tantra* 2.13-16,
rudraśakti*samāveśa*statra nityam pratiṣṭataḥ
sati tasmiṃśca cihnāni tasyaitāni vilakṣayet || 13
tatraitatprathamaṃ cihnaṃ rudre bhaktiḥ suniścalā
dvitīyaṃ mantrasiddhiḥ syātsadyaḥ pratyayakārikā || 14
sarvasattvavaśitvaṃ ca tṛtīyaṃ lakṣaṇaṃ smṛtam
prārabdhakāryaniṣpattiścihnamāhuścaturthakam || 15
kavitvaṃ pañcamaṃ jñeyaṃ sālaṅkāraṃ manoharam
sarvaśāstrārthavettṛtvamakasmāccāsya jāyate || 16

(consisting of individual consciousness alone) centred round only itself (and not moving at all towards any ideation), and witnessing his own self, experiences, a charge (*samāveśa*) of Śiva-hood through the exercise of his will.[41]

Here *samāveśa* is for Pandit a "charge" though, it's not clear exactly what this means. In any case the flavor of the motionless yogi, witnessing his own self--which is by the way especially today in contemporary Buddhist movements like Goenka's in India a paradigmatic Theravadin praxis --this model has little of the savor of this verse, for instance, from one of Utpaladeva's songs:

tāvakabhaktirasāsavasekādiva
sukhitamarmamaṇḍalasphuritaiḥ
nṛtyati vīrajano niśi
vetālakulaiḥ kṛtosāhaḥ[42]

these human heroes are like ones bathed in wine on the savor of devotion to you
they dance in the night exerting themselves with the gangs of demons and ghosts in the secret circles, the vital core of them throbbing with joy

Of course Utpaladeva's poetry was no doubt meant to appeal to a wider audience and to be sung rather than read in the quiet space of solitude. Nevertheless, the difference highlighted by comparison here illustrates a fundamental difference in approach. The image of the transcendent yogi comes very much to the fore in this depiction of *samāveśa*.

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[41] Pandit, B.N., *Svātantrya Darpaṇa*, p. 103, Pandit's translation.

[42] *Śivastotrāvalī* song 20.20 .

Again, in an exercise in comparative religion, Pandit goes on to tell us that this "is the purest and the highest type of *Śāmbhavayoga* which may never be confused with the Zenyoga (sic) of Japanese Buddhism, because that yoga does not yield at all any realization of one's Godhead and carries a practitioner to an absolute sleeping state of *Pralayākalās*." Now Zen by its own self-description is very much concerned with staying awake as the incident from the life of the 18th century Zen master Hakuin illustrates, where Hakuin would have his disciples tie him in upright in a futon at night so that he would not be able to fall asleep in his nightly meditation.[43]-- but here Zen leads only to a state of profound deep sleep. No doubt Pandit is probably attributing this goal to Zen because of the importance of Emptiness (*Śūnya*) in Zen, which for Abhinavagupta reaches only to the condition of the souls in dissolution (*pralayākala*) and that is like a state of deep sleep[44]. However, whatever may be the case with Zen, according to Abhinavagupta's description of *Śāmbhava* yoga, and that of the *Mālinī Vijayottara Tantra*, the *Śāmbhava* method does not consist in the particular practice of sitting in *padmāsana* with the eyes closed. In fact, the unique feature of *Śāmbhava upāya* is that very little practice or method at all is involved, rather a mere word from the guru bestows the highest state. As Abhinavagupta says in his TĀ:

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[43] Hakuin, *The Essential Teachings of Zen Master Hakuin*, transl. N. Waddell, p.xvii.
[44] IPVV p.324.

akiṃciccintakasyaiva guruṇā pratibodhataḥ
utpadyate ya āveśaḥ Śāmbhavo 'sāvudīritaḥ[45]

Without any contemplation whatsoever, from a sudden awakening by the guru, he attains the immersion, āveśa, called *Śāmbhava*.

Although Pandit's parenthetic addition excluding ideation approximates the thought-free perspective of *Śāmbhava upāya*, most likely the method Pandit describes above would in this system be classified as *āṇava upāya*.

Paul Mueller-Ortega generally translates *samāveśa* as absorption, but chooses to also stress the experiential aspect of it, describing it as an "experiential absorption (*samāveśa*) in the Heart".[46] In one place, in a manner suggestive of Kṣemarāja's stance, Ortega also displays something of a tendency to prioritize knowledge or understanding (*avagamanasādhyā*) to a position slightly above *samāveśa*[47], though ultimately Ortega stresses that the two types of joy that Abhinavagupta describes, one based on understanding and the other on *samāveśa*, are not mutually exclusive[48]. He also likens absorption to a process of immersion, (*nimajjana*) though it's clear in the IPVV

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[45] TĀ 1.168, note that Silburn translates *guruṇā* as "intense", following the implications of verse 172a and Jayaratha's commentary there. As Jayaratha points out both meanings are intended.

[46] Ortega, *The Triad Heart of Śiva*, p. 148.

[47] Ortega, *The Triad Heart of Śiva*, p. 183-184. Here I'm reading Ortega's reversal of the order of *jīvanmukti* and *samāveśa* and his subsequent greater emphasis on the *jīvanmukti* as betraying his preference.

[48] Ortega, *The Triad Heart of Śiva*, p. 184-185.

that for Abhinavagupta the word *nimajjana*[49] generally is glossed as *gunīkṛ*, making something subordinate, not as a type of immersion into the ocean of the absolute[50], and *nimajjana* generally refers to the process where by one subordinates the insentient mind, intellect, void etc. in order to allow one's true nature to emerge[51]. In the quote that Ortega gives, taken from the *Parātrīśika laghu vṛtti*, Abhinavagupta explains *nimajjana* as making the body, etc. subordinate in order to allow supreme consciousness to become prominent, and this facilitates *samāvesa*:

> katham, parayā bhaktyā parimitasya dehaprāṇapuryaṣṭakāder apradhānatākaraṇena tad-rūpatānimajjanātmakaprahvībhāvasaṃpādanapuraḥsarena taduktarūpayājyadevatātmakaparasaṃvidrūpa-pradhānatvāpādanalakṣaṇena bhajanena śraddhātiśayena *samāveśa*dāyinetyarthaḥ.

Ortega translates this as:

> But one may ask how should he sacrifice properly? With the highest devotion, with reverence and with great faith, all of which grant him absorption. This great devotion consists in effecting the subordination of the finite levels of the body, the vital breath, and the subtle body. This

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[49] It appears that this was also the sense Utpaladeva accepted for *nimajjana*-- in a passage in the *Pratyabhijñā Hṛdayam* which Kṣemarāja attributes to the Pratyabhijñākāra, which I'm understanding here to refer to Utpala, we see: ata eva dehādipramātṛtābhimānanimajjanāya abhyāsaḥ, na tu sadā prathamānatāsārapramātṛtāprāptyartham. "So this practice is for the sake of subordinating the false ascription of body etc. as the Subject... and so on. p. 90-91.

[50] For example, see IPVV p. 327-328.

[51] or its converse in the bound soul where the void etc. are made prominent.

> subordination consists in accomplishing a state of humble devotion, whose nature is an immersion into the essence of that which results in the removal of those finite levels and the establishment of the superiority of the supreme consciousness, whose nature is the Divinity which has been described and which is to be sacrificed to. (sic)"

Here Ortega takes ***tadrūpatānimajjanātmaka*** to mean "an immersion into the essence of that" when in this context it functions to gloss ***apradhānatākaraṇena***, to mean that [bowing and so on] have the nature of subordinating that form-- i.e., bowing etc., naturally serve to subordinate the form which is body, mind, etc. And this then allows the divine to attain prominence and facilitates ***samāveśa***. One can not help but note here the pervasiveness of the metaphor we saw earlier, where the process of ***samāveśa*** tends to follow the upaniṣadic image of merging, immersion = dissolving into a greater whole.

Notably, in the other quote of Abhinavagupta that Ortega gives to describe the process of immersion, the word ***nimajjana*** does not appear[52].

Silburn[53] defines ***samāveśa*** as "absorption in the divine"[54] translating ***samāveśa*** as "compénétration", with "pénétration" for ***āveśa***. However in a

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[52] Ortega, *The Triad Heart of Śiva,* p. 273, n.18.

[53] In a future version of this paper I intend to look more closely at what Silburn, and along with her, other French writers such as Padoux and Brunner have to say regarding *samāveśa*. Here I will look at what Torella writes in English, though a general assessment of Italian studies in Pratyabhijñā and the concept *samāveśa* will hopefully be addressed at some point by someone like Torella.

footnote to the introduction written by Padoux in 1998 after her death, he notes that the original sense of *āveśa* without a doubt carried the meaning of "possession" by a deity or a power and notes that the TĀ sometimes also uses the term *āveśa* in this sense of possession. He also suggests that meaning of "possession" for *āveśa* was no doubt its first sense, and he goes further to note that this usage is also found in modern Indic languages.[55] The darker side of the term begins to emerge here. And we also begin to get a sense that Abhinava's use of the term denotes a transitional stage, where the term begins to get refined into the benign "absorption" we see so prevalent in translations.

Nor do I think that the stirrings of transformation for the meaning of *samāveśa* expressed in Abhinavagupta's writings is entirely arbitrarily on his part. I think that ***Mālinī Vijayottara Tantra*** itself also presents some sense of *samāveśa* becoming more refined as we will note later. And at the same time as Padoux notes, Abhinavagupta does still in some instances retain the term's older wilder sense of "possession."

The term *samāveśa* is not indexed in Mark Dyczkowski's *The Stanzas on Vibration,* and although it does appear in this book on page 193 in his exposition on the stanzas, he does not address it in great detail. He translates it as "penetration", following Silburn's translation both here and when it

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[54] "l'absorption totale en la divinité" TĀ, p.110.

[55] *La Lumière sur Les Tantras,* Introduction, Padoux, p. 51 n. 84.

appears once in ***The Aphorisms of Śiva,*** but again without a great deal of comment or emphasis.[56]. Similarly Bailley also makes little mention of *samāveśa*, except to gloss it as "immersion" which she sees as a part of a process of "reintegration" where the aspirant changes his sense of identity from *paśu*, limited perceiver, to "*pati*, a master of all processes".[57] Viewing it as part of a process does come closer to its designation in the ***Mālinī Vijayottara Tantra's*** second chapter where it functions to some degree synonymously with *upāya*, as a method.

Sanderson, also, following the TĀ 1.167 which discusses ***samāveśa*** in the context of the ***upāyas*** in one article glosses the two as synonyms. Sanderson was probably one of the first to stress the darker transgressive sense of ***samāveśa***, rather than translating it as "absorption" or "immersion", he translates it as "possession".[58] In an insightful article[59] he relates it especially to a ritual context, noting its different formulations as the ***upāyas*** as different degrees of possession by deity.

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[56] Comparing the Sanskrit of Bhāskara's commentary in this text with Dyczkowski's translation in order to form some more in-depth opinion of what Dyczkowski does with the term is difficult as Bhāskara's commentary is only printed in the KSTS series which is out of print, unlike for instance, versions of the TĀ, which are easy to procure, despite that the KSTS version is out of print.

[57] Bailly, *Shaiva Devotional Songs of Kashmir,* p. 170.

[58] Sanderson, "Maṇḍala and Āgamic Identity" in *Mantras et Diagrammes Rituels Dans L'Hindouisme* p.176.

[59] Sanderson, "Maṇḍala and Āgamic Identity" in *Mantras et Diagrammes Rituels Dans L'Hindouisme* p.176-177.

Torella, for his part follows Sanderson in seeing *samāveśa* in its original ritual context as a type of possession which he links especially with the Kāpālika rites in the cremation ground evoking terrible divinities.[60] And he also notes the distinction between the active and passive senses[61] of the word *samāveśa* which he points to in Abhinavagupta and Utpala as the difference between being possessed by divinity, (using the word in a passive sense) which carries the violent identity-rupturing sense of possession, and (in the active sense) coming to possess one's true nature as Śiva, reflecting a milder refined use of the term. He also astutely relates these to the two types of states of mystical experience beyond the Fourth state. The first type is *vyatireka*, where the *jñāni* transcends, leaving the world behind, associated with the *sāmānya* group who favored reaching a nondualist gnosis without magic powers, one where the body was just ignored or neglected. The second is *avyatireka* where the yogi attains powers and where divinity remains immanent and where body is used in this process to slowly suffuse it with powers. This type was associated with the *viśeṣa* group, those followers of the Energy, *Śāktādvaitas*, who no doubt emphasized the "possession" aspect of

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[60]Torella, IPK with Vṛtti commentary, p. xxxiii.

[61] As Halbfass pointed out, these two senses also seem to be present in Gauḍapāda's *Kārikā* IV, 56, "hetuphalāveśa".

samāveśa, its relation to the feminine (as *Śākta* would indicate) and the immanence of divinity in the world.

Torella also finds it important to maintain a distinction between what Silburn and Sanderson represent as the synonymity of *upāya* and *samāveśa*. Torella writes in a footnote:

> Even though the modern authors sometimes tend to use *upāya* and *samāveśa* as synonyms, an obvious distinction between them remains (cf. Tsā p.9 pārameśvara samāveśo nirupāyaka eva, etc.)[62]

Samāveśa in a Scriptural Context

Having looked at what some contemporary scholars say about *samāveśa*, now we may ask, how does *samāveśa* appear in Tantric scriptural sources? Abhinavagupta and Kṣemarāja both frequently cite the *Mālinī Vijayottara Tantra* when they address the issue of *samāveśa*. Most often cited from *Mālinī Vijayottara Tantra* is this verse:

> akiṃciccintakasyaiva guruṇā pratibodhaḥ
> jāyate yaḥ samāveśaḥ śāmbhavo 'sāvudāhṛtaḥ
>
> The possession/ immersion that arises from an awakening by the guru, free from thought or contemplation, that is the designated as *Śāmbhava* [the possession relating to Śiva].[63]

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[62] Torella, IPK with Vṛtti commentary, p. xxxviii

[63] *Mālinī Vijayottara Tantra* 2.23.

This is the verse that Abhinavagupta paraphrases in his TĀ, 1.168, where he describes the ***Śāmbhava samāveśa***:

> akiṃciccintakasyaiva guruṇā pratibodhaḥ
> utpadyate ya āveśaḥ śāmbhavo 'sāvudīritaḥ
>
> The immersion, possession (*āveśa*) produced from an intense awakening (by the teacher) without thought or contemplation, that is the *Śāmbhava* type.[64]

Here the ***Mālinī Vijayottara Tantra*** states three types of ***samāveśa***. The second is the Energy (śakti) ***samāveśa***, which occurs without any spoken words, or outward muttering of mantras, but does involve thought:

> uccārarahitaṃ vastu cetasaiva vicintayan
> yaṃ samāveśamāpnoti śāktaḥ so 'trābhidhīyata[65]

and the third, the Small, limited ***samāveśa*** (āṇava) involves all manner of methods-- reciting mantras, yogic trance, meditation and thought:

> uccārakaraṇadhyānavarṇasthānaprakalpanaiḥ
> yo bhavetsa samāveśaḥ samyagāṇava ucyate[66]

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[64] Although neither Silburn nor Padoux draws attention to this in the translation and introduction to the TĀ, it seems likely that Abhinava specifically notes that *guruṇā* means "intense" rather than "by the guru" in verse 1.172 because he wishes to undermine the Śaiva Siddhānta elevation of the role of the teacher and initation (*dīkṣā*). That this is evidenced in a number of other places elsewhere as well indicates that it may be construed in connection with a systematic attempt on Abhinava's part, though for lack of space it will not be treated here.

[65] *Mālinī Vijayottara Tantra* 2.22.

[66] *Mālinī Vijayottara Tantra* 2.21.

The *Mālinī Vijayottara Tantra* then goes on to expand this list into fifty by ascribing āveśa separately to the thirty-six *tattvas*, (with some *tattvas* being again subdivided), a scheme which again Abhinavagupta addresses in his TĀ.

Here we get a sense of *samāveśa* as some sort of spiritual experience, a sudden awakening, or one brought on through contemplation or else through standard yogic disciplines.

We know that *samāveśa* has occurred, the *Mālinī Vijayottara Tantra* tells us, if we see five signs in a person-- and here the type of *samāveśa* is possession in or by the śakti of Rudra, and this *rudraśaktisamāveśa* stands as paradigmatic in this text as the "highest" form of *samāveśa* which I think is figured in general with the addition of the prefix "sam" despite the synonymity in several texts, including Abhinavagupta's, of *āveśa* and *samāveśa*. The five signs are:

1. Firm devotion to Rudra.
2. One becomes accomplished in mantras.
3. One gains control over beings.
4. Those works which have already been started ripen [quickly. This may refer to an idea that the karma, effects of deeds which were destined to be experience in this life ripen quickly].

5. One acquires skill in poetry, a refined aesthetic appreciation or enjoyment and a sudden, spontaneous knowledge of all scriptures.[67]

This is clearly some sort of yogic experience. However it does not seem to correspond exactly to the vague notion of "supreme immersion" or absorption" we saw in so many authors above -- in some sense perhaps because the signs it describes are so precise and rather little connected with the general transcendent vagueness that comes to mind when we think of absolute immersion into a highest state. On the other hand, neither does it seem to connect with the idea of "possession" the āveśa described by Torella, as a possession by fierce deities in the Kāpālika rites.[68]

Another interesting feature to note about *samāveśa* in the *Mālinī Vijayottara Tantra* is that in some instances it is profoundly preoccupied with the physical body. For instance in the twelfth chapter we find instructions on how to "practice" *āveśa*, according to a procedure given by the guru[69], and it involves the body to a large extent. The practitioner's own body becomes

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[67] This last would certainly be useful! The passage quoted is *Mālinī Vijayottara Tantra* 2.13-16:
rudraśakti*samāveśa*statra nityam pratiṣṭataḥ
sati tasmiṃśca cihnāni tasyaitāni vilakṣayet || 13
tatraitatprathamaṃ cihnaṃ rudre bhaktiḥ suniścalā
dvitīyaṃ mantrasiddhiḥ syātsadyaḥ pratyayakārikā || 14
sarvasattvavaśitvaṃ ca tṛtīyaṃ lakṣaṇaṃ smṛtam
prārabdhakāryaniṣpattiścihnamāhuścaturthakam || 15
kavitvaṃ pañcamaṃ jñeyaṃ sālaṅkāraṃ manoharam
sarvaśāstrārthavettṛtvamakasmāccāsya jāyate || 16

[68] Torella, IPK with Vṛtti commentary, p. xxxiii.

[69] *Mālinī Vijayottara Tantra* 12.20b: yaḥ punarguruṇaivādau kṛtāveśavidhikramaḥ

shining like gold for instance, "svadehaṃ hemasaṃkāśaṃ"[70] and the body should be properly immersed, possessed, "samyagāviṣṭadehaḥ syād".[71] The procedures here themselves involving placing mantras in the body (*nyāsa*).[72] Although these passages here are somewhat opaque, incorporating what appears to be some type of obscure secret or encoded teaching, as in "tatastālaśatādyogī samāveśamavāpnuyāt,"[73] "following this the yogi gets *samāveśa* because of tālaśata", nevertheless the emphasis on the body reinforces a sense of here and now and on experience very much grounded in this world, just as the five signs noted above pertain to and are useful in this world. What we still don't get, in the context of the precision in which this text describes and prescribes *samāveśa* is a sense of some sort of ecstatic or out-of-control state of "possession" by wild or demure deities. In any case, whatever the state of *samāveśa* may be, it doesn't appear to neglect the body or this world.

In the *Kubjikāmata Tantra*, the word *āveśa* is favored over *samāveśa*. In contrast to the *Mālinī Vijayottara Tantra* with its three basic types of *samāveśa*,

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[70] *Mālinī Vijayottara Tantra* 12.22b

[71] *Mālinī Vijayottara Tantra* 12.22a

[72] *Mālinī Vijayottara Tantra* 12.16

[73] *Mālinī Vijayottara Tantra* 12.18

the *Kubjikāmata Tantra* presents six types of *āveśa* (to correspond to the six paths (*adhvan*). The six types of *āveśa* are ***bhūta, bhāva, śākta, māntra,*** *raudra*, and *śāmbhava*.[74] Here in the *Kubjikāmata Tantra*'s description of these types of *āveśa*, a sense of "possession" does come to be more pronounced. Although still presented in the context of yoga, with its consequent implications of conscious control of psychic processes, we do find a greater emphasis on a lack of control, which we associate with the word possession. For instance, in the *Kubjikāmata Tantra* the signs of ***bhūtāveśa*** are trembling, weeping moving unsteadily, jumping up, and falling down, speaking incoherently and crying out like an insane person[75], and so on with similar types of non- normative and nonconforming behavior occurring with the other *āveśas*. The person experiencing *āveśa* would appear to others as though perhaps mad. So "possession" appears to be appropriate here. Again, however, as in the *Mālinī Vijayottara Tantra* with the *āveśa*, the "possession" relating to Rudra, the person becomes able to understand the scriptures and other books without studying them. So it appears that the mad "possession" of the earlier stages (and the text here does assume a hierarchical ordering[76])

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[74] *Kubjikāmata Tantra* 10.68. A thorough comparison of the two systems might prove very interesting, though this will not be attempted in this paper.

[75] *Kubjikāmata Tantra* 10.83 kampate bhramate rodec, cotpaten nipated vadet anibaddharavonmādī, etc. See *Kubjikāmata Tantra* 10.83-10-98 for a description of the different signs of the six types.

[76] *Kubjikāmata Tantra* 10.99

gives way to a sane comprehension of normative culture. This expresses itself as a spontaneous knowledge of the tradition's scriptures and books and super knowledge of past and future., Now this knowledge may be surprising with regard to its spontaneity and depth, but the person displaying this "possession" could no doubt appear quite sane, not at all like someone possessed, to those around him or her. And following this, not surprisingly, the *āvesa* in Rudra progresses to culminate in (the usual) omniscience with the *śāmbhavāveśa.* Here however, the situation is more complicated. This person does not tremble or roar[77], in an obviously mad way like someone in the earlier stages, but he does whirl just a little bit (*īśadghūrmiḥ*)[78] and among other signs his body becomes stiff, comatose.[79] So while the person in *śāmbhavāveśa* does not appear patently mad or possessed as in the earlier signs, he or she certainly does not appear quite normal. The text goes on to tell us that these different *āveśas* progress in stages from the lower to the higher. So the possession here culminates with a person who is both omniscent (*sarvajñaguṇabhūṣitaḥ*)[80] and intoxicated with bliss

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[77] *Kubjikāmata Tantra* 10.96

[78] *Kubjikāmata Tantra* 10.96

[79] *Kubjikāmata Tantra* 10.96

[80] *Kubjikāmata Tantra* 10.98

(*sadānandamadonmattaḥ*)[81]. This characterization seems to include both the image of the transcendent yogi, with omniscience ***and*** the mad divine reveller intoxicated (***unmattaḥ***) in the transgressive rituals involving sex and wine.

These signs of trembling and whirling do also occur in the ***Mālinī*** *Vijayottara Tantra* in the context of initiation, in forms ranging from mild to intense (***mandatīvrādibhedena***)[82]. And here the degree of intensity is dependent on the extent to which the person is entered or possessed by the Energy (śakti).[83] The description of these signs here is not nearly presented with such an in-depth fervor or minutely and comprehensively adumbrated as in the *Kubjikāmata Tantra*. However, in one place where trembling is described, notably unaccompanied by either whirling or *āveśa*, it is associated with a teaching of nondualism (***paramādvaitam***)[84]. It may be possible to see in this overt espousal of a nondualism both a later interpolation and also inchoate beginnings of a transformation from a boisterous overtly expressive "possession" to the more demure "absorption" which comes to be promoted especially by Kṣemarāja, as we will see later. And in fact where we might normally find ***āveśā*** the word used here is ***līnam***, denoting a more benign and

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[81] *Kubjikāmata Tantra* 10.98

[82] *Mālinī Vijayottara Tantra* 11.27, 11.35

[83] *Mālinī Vijayottara Tantra* 11.36 evamāviṣṭyā śaktyā mandatīvrādibhedataḥ

[84] *Mālinī Vijayottara Tantra* 18.4 here the text also enjoins one to worship the spiritual lingam, not the one made of clay, stone, etc *Mālinī Vijayottara Tantra* 18.2-3.

transcendent expression of absorption. It may be that a part of the reason Abhinavagupta[85] favored the *Mālinī Vijayottara Tantra* so much is precisely because it represented a middle ground, one which was capable of incorporating aspects of both a transcendent sense of immersion associated with a nondual philosophy and a sense of immanence, an incorporation of divinity in the world here and now, exemplified especially in its focus on the physical body.

For the sake of comparison we may look at the use of the word *āveśa* in a classical text like Patañjali's *Yoga Sūtras*. Here *āveśa* has no connection with a highest state of liberation (*mokṣa*) or "absorption" or the like. Rather it belongs to the realm of obstacles in the path, the magic powers which must be ultimately rejected by a seeker of liberation. However, it should be added that even though magic powers must be ultimately rejected, they do function as a type of signpost indicating that the seeker is making progress. This sūtra describes how a yogi may enter (*āveśa*) the body of another person, by perceiving the flow of its currents.[86] This does seem to be in keeping with a tone of *āveśa* which we have seen above, connecting it with magic powers

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[85] This may also be a reason why it was a popular text for a majority of Kashmirian householders as well.

[86] Patañjali *Yoga Sūtras* 3.39: bandhakāraṇaśaithilyāt pracārasaṃvedanācca cittasya paraśarīrāveśaḥ

and yogic trance and here also there is the sense of possession, though here not in the passive sense and not by a spiritual power or deity.

Contrasting the very human manipulation involved in *āveśa* for Patañjali, in a patently dualistic Tantra like the *Mṛgendra Tantra* the Lord enters, possesses (*āveśa*) the beings Ananta etc. who are cosmologically the overlords of the world here and having entered them (*āviśya*) he gives these not entirely pure beings authority over the worlds.[87] Here this possession is divorced from the context of individual experience and transposed entirely onto a mythic cosmological realm. And neither does Rāmakaṇṭha in his commentary try to reconstruct cosmology as a psychological map for the individual as Abhinava so often does with the cosmological. Rather here cosmology remains a story of the Gods and beings above humans, and *āveśa* is not a part of the human experience. So if we cannot say that *āveśa* represents immersion into the highest reality here, we can say that it nevertheless speaks to something transcending this world.

Somānanda on Samāveśa

Now to get a clearer sense of how *samāveśa* comes to be transformed in nondual Kashmir Śaiva philosophy we will take a look at some important

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[87] Mṛgendra 1.4.10: **tānapyāviśya bhagavānsāñjanān bhuvanādhipān yebhyaḥ sarvamidaṃ yeṣāṃ śaktiḥ karmanibandhanā ||**

medieval writers. In Somānanda's *Śivadṛṣṭi, samāveśa* has the sense of an undifferentiated unity in which Somānanda is nevertheless able to maintain a poignant expression of devotion to a personal God. Somānanda uses the word *samāveśa* in this first eloquent verse of his *Śivadṛṣṭi*, which at once sets the a tone of a indivisible monism and at the same time maintains the diverse elements which make up what we know as the disunified world. Though Utpala does not draw attention to the weaving of *nara*, the limited self (3rd person), Śakti, (2nd person) and Śiva (1st person) in his commentary on the verse, one would not be surprised if Abhinava, in his lost *Śivadṛṣṭyālocana*, would have elaborated on this in a manner similar to his expositions on this in the *Parātrīśikā Vivaraṇa*.[88]

Somānanda describes his relationship with Śiva as *samāviṣṭa*, completely merged:

> asmadrūpasamāviṣṭaḥ svātmanātmanivāraṇe
> Śivaḥ karotu nijayā namaḥ Śaktyā tatātmane ||
>
> May Śiva by means of his own Energy bow to his own self. He has completely merged into and possessed my form in having covered up his Self with [what is really] his own form.[89]

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[88] *Parātrīśikā Vivaraṇa*, p. 25-28. J. Singh translation p. 70 -75.

[89] Śiva Dṛṣṭi, p. 2.

Here it is Śiva, who traditionally is given the 1st person who performs the bowing with a third person verb and the *nara* who is Somānanda, the traditional third person who speaks in first person, saying, "my" (*asmad*) and all this occurs by the agency of Śakti, the traditional 2nd person. On the other hand, at the same time a unity everywhere prevails, as Utpaladeva tells us, the I [i.e., Somānanda], who is bowing is simply Śiva having attained a oneness with my form[90]. Śiva who is the entire world enters into his own self, covering his own resplendent nature and by his own energy bows to himself.

Where is Somānanda really in all this? In the *samāveśa* he has attained, there seems to be no Somānanda, but rather all is only Śiva. No doubt it is his form, his body and his words reciting the praise and bowing to Śiva, yet here perhaps trying to convey a nondiscursive experience of union in language, a medium eminently suited to highlighting differentiation, Somānanda at every corner lands only on the self (though perhaps we may say not his own self, rather Śiva's Self).

In any case, whatever Somānanda meant in this verse, it is possible to see how Utpaladeva and Abhinavagupta are able in the profuse pervasiveness of Śiva in this verse in the past passive participle that Somānanda uses for his merger, begin to move into a unity beyond the violent ruptures of identity punctuated by powers and reassertions of the world of the

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[90] Śiva Dṛṣṭi, p. 2. "yo 'haṃ namaskaromi sa Śivo 'smadrūpeṇaikyaṃ prāptaḥ".

possessed Kāpālikas. The intrusions of deity as the wholly other do not figure in Somānanda's conception where all is Śiva.

And while Utpaladeva in his commentary mentions a certain mutuality in this *samāveśa*, where both Śiva and Devadatta here, for instance, are mutually "merged" and "possessed"[91], still in the final analysis this mutuality is simply a part of the drama of Śiva, highlighted in a verse which three times resorts to the word self (*ātman*). For Utpala tells us, "Everything consists of Śiva, speech, mind" etc.[92]

But what is quite remarkable is that Somānanda is in fact able to maintain the tension between the necessary duality essential to the devotion he wishes to convey *and* a fluid sense of union. And we might add, on an aesthetic level it is this very tension which gives the verse its power and prevents it from lapsing into an inaccessible transcendence divorced from the exigencies of living,

Utpaladeva on Samāveśa

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[91] Śiva Dṛṣṭi, p. 3, "samāviṣṭaśca Śivo pītyucyate devadattādirapi ca ubhayoraikyagamanāviśeṣāt".

[92] Śiva Dṛṣṭi, p. 3, "sarvaṃ ca Śivamayamiti namaskare vāṅmanasādi karaṇamapi Śiva eva".

At the same time, another point we should not lose sight of is that Utpala also, contrasting some of the contemporary scholars we looked at earlier, does not ultimately rely on a notion of *samāveśa* which transcends the world, as he writes in one of his songs:

> bhavadāveśataḥ paśyan bhāvaṃ bhāvaṃ bhavanmayam
> vicareyaṃ nirākāṅkṣaḥ praharṣaparipūritaḥ
>
> From this merger in you,
> let me, seeing all existence,
> consider this existence to consist of you,
> remaining free of desires
> filled full with excited, raptured joy[93]

For Utpaladeva the world does not disappear. He wishes not to transcend the world but rather to imbue it with divinity, or rather to rediscover its actual divinity. Somewhat thematically typical of much of Utpaladeva's poetry, the movement is towards an all encompassing experience of Śiva, encompassing the world as well. The verse here plays upon oppositions, contradictions, upon seeing existence, this life here, yet not seeing it in its usual worldly sense, rather seeing it as parts of Śiva. Similarly, Utpala is free of desires and yet at the same time *praharṣa*, filled with the joy accompanying sexual excitement. The force of opposition is delicately conveyed in the sensuous connotations of the word *praharṣa*, which carries a sense of sexual excitement. It can mean a joyous excitement where the hair on skin becomes erect and

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[93] *Śivastotrāvalī* song 6.5.

also a sexual erection. Embedded in the root √*vicar* also is a punning contradiction. It carries connotations of wandering and of straying from the right path and of using mind to discern. And this discernment as well is something that happens in the world, using that dangerous and worldly instrument called the mind. So here the world is not transcended, and the mind also is not transcended but as in many Utpaladeva's poems they are seen in a new and intimate relationship to Śiva.

So we can see in Utpaladeva's rendition of the word *āveśa,* this merger, this possession is both full of the world and with hints of an ecstatic experience, and at the same time beyond the desires attendant on living in the world.

Utpaladeva in his IPK and Vṛtti commentary stresses again the idea that *samāveśa* is allowing one aspect to be made prominent while another is subordinated:

> mukhyatvaṃ kartṛtāyāśca bodhasya ca cidātmanaḥ
> śūnyādau tadguṇe jñānaṃ tat*samāveśa*lakṣaṇam || 12
>
> When both agency and awareness, which is essentially pure consciousness become predominant, and when the Void etc. become subordinate to them, then that knowledge [which arises in this state] is defined as complete absorption.

In his gloss to this verse Utpala empasizes that the knowledge attained here is characterized as immersion into the (feminine) Energy. Equating the two and facilitating a knowledge-based-- and hence more abstract and transcended-- form of *samāveśa*, he starts to move away from a notion of "possession". And

we may note here, again we encounter the metaphor of prominence vs. subordination, our carpet bubble metaphor.

Abhinavagupta on Samāveśa

Now when we look at the uses of *samāveśa* in Abhinavagupta we find that he uses the word in multiple senses extending in a variety of directions which are not all mutually compatible. On the one hand he still does retain a sense of *samāveśa* connected with yogic praxis and orgiastic ritual which tends towards a notion of *samāveśa* as possession. On the other hand he also prioritizes *samāveśa* as immersion, moving away from a sense of *samāveśa* as possession towards a sense conveying a more abstract transcendent beatitude. And moving in another direction again, he also construes *samāveśa* as something not ultimate but instead as a lower state.

In all of this one does not get a sense of contradiction so much as a sense that Abhinavagupta shifts registers on us, so to speak, and at different places views *samāveśa* from a different perspective. So while in one context *samāveśa* is the highest absorption, this is highest only relatively speaking. And probably to some degree, certain perspectives were necessitated by the social climate and expectations of those people he was trying to woo to his version of nondual Kashmir Śaivism. So for instance to appeal to the more staid liberation seeking householder not so keen on wild cremation ground

possessions, Abhinavagupta may emphasize the sense of *samāveśa* as an absorption, immersion, somewhat divorced from the flailing whirling *āveśa* of the *Kubjikāmata Tantra*.

To take a closer look, in his TĀ 3.167 Abhinavagupta places *samāveśa* in the context of yogic and ritual praxis. Arising out of mantric utterance, *samāveśa* is associated with the *sītkāra*, an ecstatic expulsion of breath connected with the sexual ritual, a state of bliss and a deep meditative state:

> kṣobhādyantavirāmeṣutadeva ca parāmṛtam || 166
> sītkārasukhasadbhāva*samāveśa*samādhiṣu

So Abhinavagupta ascribes *samāveśa* a meaning very much connected with ritual and yogic practice. Here Jayaratha notes the connection with the Ādiyāga, a secret sexual ritual, which suggests that a possession oriented experience might not be too far off the mark.

At the same time, elsewhere, Abhinavagupta explicitly construes *samāveśa* as

immersion into the supreme:

> āveśaścāsvatantrasya svatadrūpanimajjanāt ||
> paratadrūpatā Śambhorādyācchaktyavibhāginaḥ |
>
> *Āveśa* occurs from subordinating one's limited form which lacks freedom, so that one identifies with the supreme form which comes from the primordial Śiva, inseparable from his Energy.[94]

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[94]TĀ, 1.173b-174a.

With this articulation of *samāveśa*, we can see why a number of 20th century scholars have drifted towards an abstract transcendent notion of *samāveśa*. And in the section where this definition of *samāveśa* occurs in the TĀ, Abhinava also takes great pains to cultivate a notion of *samāveśa* as a unified ultimate and non-specific state in order to reconcile into a unity the fifty types of *āveśa* that the ***Mālinī Vijayottara Tantra*** puts forth. To this end Abhinavagupta provides us with a long discussion on why, despite that there are so many "ways" (here we see *samāveśa* also assimilated to the meaning of ***upāya***), so many forms of ***āveśa***, there is nevertheless, one unified result, a total immersion in the supreme[95]. As the song goes, "there must be 50 ways", but the end result is the same. Abhinava accomplishes his end by appealing to a gestalt-like notion, the idea that a conceptual unity underlies the actual external variety. We see the whole and that is the form of its unity, even though this unity is inevitably made up of a myriad of diverse parts, still it is the unity as its ground and source which we initially pre-linguistically apprehend. Here Abhinavagupta takes what is a spatial duality and reconfigures it by analogy with a temporal duality to show us how the variety is dependent on a unified substratum. This hinges on our accepting an unarticulated component of the metaphor, that the temporal is in fact commensurable with the spatial.

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[95] TĀ 1.196 ff., especially 1.197, 1.201

Now the IPVV reveals another aspect of *samāveśa*. In his exposition of Utpala's verse mentioned Abhinavagupta makes a point of undermining the notion of *samāveśa*. Having described two types of *samāveśa*, one connected with knowledge and one connected with yogic practice, he equates the two and then goes on to say, "Other schools point out the way to that state". He then quotes from the *Bhagavad* Gītā

> mayyāveśya mano ye...
>
> Those who merge their minds in me...[96]

and continues by elaborating on the practices enjoined, which he notes are forms of dualism[97]. That they are essentially dualistic in his view gives the clue that he doesn't see this state as an ultimate attainment. This is also reinforced by the fact that he notes that latent traces (*samskāras*) are not erased in this state.[98] And then in a telling conclusion to his exposition, Abhinavagupta writes:

> However, when the body goes, then the essence of Śiva becomes one dense full mass. Then there is no such thing as the practice of *samāveśa*, absorption etc.[99]

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[96] Bhagavad Gītā 12.2

[97] IPVV p.328, Sā iyaṃ dvayī api daśā samāveśo yallābhāya anyadupadiśyate. He makes a similar point equating *samāveśa* with bhakti in his commentary on verses 32 and 33 of the *Parātriśikā Vivaraṇa*, p.97.

[98] IPVV p.328, "tadā turyātītā; tadāpi ca śūnyādisaṃskāro 'pi asti"

[99] IPVV p.328, dehapāte tu ekaghanā eva śivateti tadā samāveśādivyavahāro na kaścid"

Here he highlights the preoccupation with a dualism which inevitably seems to trail along the active and passive senses of the verb √*viś*, with its notions of "possessing", "immersing" or being "possessed".

So I think it is fair to say that Abhinava is ambivalent about *samāveśa*, seeing in it some aspects that are essential to his vision of nondualism and at same time wanting to redefine it to incorporate also an element of transcendent pervasiveness.

Kṣemarāja on Samāveśa

So far we have seen how Abhinavagupta along with Utpaladeva sets out to subtlely reconstitute the meaning of the world *samāveśa*. Now what Kṣemarāja adds to this process is to heighten it and extend it in new directions with a result that places more stress on a notion of *samāveśa* as a transcendent immersion. Abhinavagupta and Utpaladeva and Somānanda articulate *samāveśa* both in terms of a transcendent immersion and in terms evocative of possession. And they tend to try to balance both these aspects, but Kṣemarāja tips the scale in favor of transcendence for *samāveśa*.

In general Kṣemarāja effects this reconstitution of the word *samāveśa* in what might be construed as a covert method, relying more on contextual positioning and a pervasive assimilation of *samāveśa* to a notion of

knowledge. We saw hints of this latter in Utpala's *Kārikā* verse above, however in Kṣemarāja this trend becomes more pronounced. For instance, in Kṣemarāja's ***Parāpraveśikā***, he introduces a new element into the classic formula for immersion. Here, we discover ***samāveśa*** alone isn't enough by itself. One needs knowledge as well, as Kṣemarāja says, in a style reminiscent of an upaniṣadic text, "yo veda samāviśati ca, sa... jīvanmukta[100]... In his formulation here one must ***know*** as well as merge and we might add, the passive usage of ***samāveśa***, so typically associated with possession is displaced by the active meaning with its sense of merging. So here it is not just a question of immersion into the highest state, but knowledge as well is important for salvation.

Again, in his introduction to the 3rd section of the ***Spanda Kārikā.***[101] Kṣemarāja says that the 11th verse refers to ***samāveśa.***[102] However when we look at the verse itself, the evidence is more ambiguous. The verse says:

> didṛkṣayeva sarvārthānyadā vyāpyāvatiṣṭhate
> tadā kiṃ bahunoktena svayamevāvabhotsyate || 11
>
> When with the desire to see everything, as it were, one pervades [all this] then why speak much? One experiences this for oneself.[103]

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[100] *Parāpraveśikā*, p.12, yo veda samāviśati ca, sa parāmārthato dīkṣitaḥ prāṇān dhārayan laukikavadvartamāno jīvanmukta eva bhavati

[101] *Spanda Kārikā*, p.127

[102] *Spanda Kārikā*, p.127, Ekena dvitīyaniḥṣyandanirṇītaviśvātmatāsvabhāvaḥ *samāveśa* uktaḥ |

[103] *Spanda Kārikā* p. 148 .

This verse does not explicitly mention or refer to *samāveśa*. And neither does it match the descriptions of *samāveśa* that we saw for instance in the *Kubjikāmata Tantra*, or in the *Mālinī Vijayottara Tantra*. If we were to redefine *samāveśa* to incorporate a sense of pervading immersion, like the upaniṣadic metaphor of salt merging in water that we looked at earlier, then one could *interpret* the verse as referring to *samāveśa*. However, in view of the text's preference for silence, we remain with nothing more solid than a simple conjecture to hang on to.

So we may ask, what is Kṣemarāja doing here? I suggest that ascribing *samāveśa* to this verse facilitates his reconstitution of the term *samāveśa* to a sense of immersion that avoids the more violent cultic sense of "possession". And, his reformulation reconfigures the underlying metaphor to one that follows the upaniṣadic image of salt dissolving in water. But why should he chose such an ambiguous verse in the first place? No doubt influencing his decision to look to just this particular verse is the fact that the verse which follows it elevates knowledge to a position of central importance:

> prabuddhaḥ sarvadā tiṣṭhejjñānenālokya gocaram
> ekatrāropayetsarvaṃ tato 'nyena na pīḍyate || 12
>
> After having surveyed the world visible to the senses by means of knowledge, one should always stay awake.
> He or she should put everything in one place, and consequently he won't be troubled by something which is other-- separate or different.[104]

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[104] *Spanda Kārikā* p. 150 .

This is a far cry from any notion of "possession". So with this it becomes possible for Kṣemarāja to insinuate a subtle hierarchy where *samāveśa* is "defined" as a transcendent immersion which is even then superseded by knowledge, the "staying awake" of verse twelve. Kṣemarāja wants to establish that higher than *samāveśa* is knowledge.

This on a par with the different enunciation of the yoga system that nondual Kashmir Śaivism takes in contrast to Patañjali's eight limbs of yoga[105], namely, to reduce the number to six and put *tarka*, reasoning on top above *samādhi*, meditative absorption.[106] Both Abhinavagupta and Kṣemarāja are aware of Patañjali's yoga system, since both quote it, but we may see this as a part of the same trend towards a valorisation of the cognitive over the experiential, to make a correct view more essential for liberation (*mokṣa*) than correct experience, or, perhaps in the case of the Śaiva Siddhānta, to make a correct view more important for liberation than correct ritual praxis (i.e., an attempt to de-emphasize the status of *dīkṣā*, which we see elsewhere especially in Abhinava[107]).

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[105] As Halbfass pointed out, the sixfold system of yoga does not originate with Kashmir Śaivism, but can be found as early as the Maitri Upaniṣad, VI, 18.

[106] TĀ 4.15-16

[107] See IPVV p. 326 in the commentary on verse 10 as one instance, for example.

Why, we may ask does Kṣemarāja do this? I suspect it forms part of a consistent and pervasive strategy especially on the part of Kṣemarāja to establish a nondualism which distances itself to some extent from the socially uncomfortable cultic possessions of the more transgressive left oriented groups. And consequently it makes it possible for him to woo a broad based householder constituency for his version of nondual Kashmir Śaivism. In any case it serves to remind us that while a philosophical system may develop according to a logic internal to its system, it is also the case that neither does any philosophical system exist in a social vacuum.

We can see this process carried further when Kṣemarāja takes the notion of *samāveśa*, which in both its uses-- in its sense of total immersion and in its sense of possession-- carried a sense of presence and immediacy, and connects to the notion of *samskāra*. With this he subtly relegates its to a second order experience. Kṣemarāja writes, "yatsamāveśasaṁskārabalāt", "because of the strength of the latent impression (*saṁskāra*) of immersion" [a person is able to make the oneness of consciousness firm and so become liberated while alive][108]. Although the point I'm making here hinges upon the connotative value of words, I think it's fair to say that for this system an ultimate state would not leave "*saṃskāras*", because the word "*saṁskāra*" is so

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[108] *Pratyabhijñā Hṛdayam* p.91 yat*samāveśa*saṁskārabalāt pratipādayiṣyamāṇayuktikramopabṛṃhitāt cidaikātmyapratipattidāḍharyam avicalā, cidekatvaprathā, saiva jīvanmuktiḥ.

consistently associated with the limiting, insentient overlays covering over and obscuring one's true nature. For the sake of contrast we can compare this with the frequently quoted verse of the ***Spanda Kārikā,*** both by Abhinavagupta and Kṣemarāja: "ātmabalasparśāt" "from the contact with the strength of the Self"[109]. The contact with the self is touch-- palpable and present. When something starts to leave traces, ***samskāras***, for this system it edges into the realm of the insentient. And we may note that even here this "latent impression" of ***samāveśa*** is strengthened (***upabṃhita***) by reasoning (***yukti***)[110].

In a similar vein at one place in his commentary on the ***Netra Tantra*** Kṣemarāja presents ***samāveśa*** as something which one practices, with great effort (***prayatnena***) and this effort consists along the lines of removing one's negative traits, greed, pride, jealousy and the like[111]. We can see how the tone of ***samāveśa*** has changed. The text of the ***Netra Tantra*** itself is an exposition describing how one attains a state like Śiva and the process involves removing

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[109] *Spanda Kārikā* verse 8 "api tvātmabalasparśātpuruṣastatsamo bhavet" --"but rather from the strength of the contact with the Self" [the limited Subject becomes equal to that non-dual principle of the Self] For one example in Abhinavagupta see p. 326.

[110] *Pratyabhijñā Hṛdayam* p.91 yat***samāveśa***saṁskārabalāt pratipādayiṣyamāṇa**yuktikramopabṛṃhitāt** cidaikātmyapratipattidāḍharyam avicalā, cidekatvaprathā, saiva jīvanmuktiḥ

[111] *Netra Tantra* 8.8 p.63 "satata***samāveśa***prayatnena pareṇa vairāgyeṇa dṛṣṭāgamikadharādyanāśritāntasamastabhogavaitṛṣṇyena ata eva rāgadveṣādisarvadoṣapraśamācca labhyate"

these negative traits. In this context Kṣemarāja introduces the word *samāveśa* and quotes a verse of the *Gītā*:

mayyāveśya mano ye māṃ nityayuktā upāsate |[112]

Those who merge the mind in me, constantly joined to me with worship assimilating this verse (as we earlier saw his teacher Abhinava do) to *samāveśa*. But here, unlike in Abhinavagupta, the implications of *samāveśa* are more overtly mundane, dealing with what for Patañjali would reach only to the first limb of yoga. And we may note here that the Śiva which one attains in Kṣemarāja's commentary is "lokottaram Śivam", a "Śiva beyond this world", in a word, transcendent.

If we compare this to Rāmakaṇṭha's commentary on this verse in the *Gītā* we find that the sense of *āveśa* as immersion or possession is entirely ignored[113], where Kṣemarāja makes a point of explicitly bringing the subject up. What we gather from all this is that *āveśa* and *samāveśa* was most likely a phenomenon associated with nondualist circles. (After all, vegetarian Vaiṣṇavas don't get possessed!) Kṣemarāja needs to keep the term as a support for and association with nondualism, but wishes to refine it out of the reach of transgressive praxis.

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[112] *Netra Tantra* 8.8 p.63, text emended here from "mayyāveśva".

[113] For Rāmakaṇṭha *āveśa* merely has the sense of "having made ito that one arrives at, or falls into that" "tatsamāpannaṃ kṛtvā" p. 266.

So we may say that the image of transcendent immersion so prevalent in a number of contemporary scholars may to some extent be a product of the influence of Kṣemarāja. Now by the time we reach Jayaratha, the issue of possession has to a certain degree become resolved, with regard to the highest state in any case. In his commentary on the TĀ Jayaratha writes:

> Śivastu samāveśya eva iti na tatrāveśo 'sti -- tasya paramādvayasvabhāvatvāt, tad apekṣayā samāveśyasamāveśakalakṣaṇabhedānupapatteḥ[114]
>
> Śiva is only to be "entered", there is no "*āveśa*" there and the reason is because his natural state is supreme nonduality, so it does not make sense to have this distinction between the one who is being entered and the agent who is entering, possessing

Looking at Jayaratha's commentary here one begins to form a picture of how the passive transcendent meaning for *samāveśa* may have come to attain a certain ascendancy. So, it may be said here that the tradition itself contributed a part of the impetus to whittle away at this distinction between the active and passive senses of the verb, based on a philosophical "refitting" of the term.

Conclusion

Now all of this is not merely an exercise in semantics. In the course of surveying the readings and misreadings of the term *samāveśa* I hope that what

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[114] TĀ commentary on verse 1.191, p. 95.

has also emerged is the notion that a theology can appropriate a specific praxis, here via the term denoting it and transform its meaning and no doubt to a certain extent, transform the praxis as well. We noted how for the most part nondual Kashmir Śaivite authors attempted to incorporate both a sense of the transcendent and the immanent, and only with the subtle shift seen in Kṣemarāja does the scale tip towards the transcendent; and this is what has in general come to more prominence for contemporary scholars.

In the next section we look more from the other side of the looking glass to the lived praxis. Here we map out the contours of context in their interplay with the philosophical articulations of the transcendent and immanent.

4. Transgression

Nakamura notes in his *Ways of Thinking of Eastern Peoples* that the landscape of Indian thought is predisposed to abstraction, a tendency to sacrifice the individual in favor of the universal[115]. While this may be generally true, and particularly so of the Vedantist perspective from which Nakamura draws most heavily, it nevertheless remains less accurate, at best a partial analysis of the nondual Śaiva philosophy of Kashmir.

I suggest that in large measure this capacity to embrace embodiment, to attend to the world of the here and now which we find in nondual Kashmir Śaivism derives in a practical context from the transgressive ritual employed by Kashmir's nondual Śaivites.

Probably the most fundamental and striking element of Tantric praxis was its reclamation of the physical tangible world of everyday lived experience. A primary driving force of its world view and ritual praxis was to rediscover the power of mystical experience in the human body, to relocate the sacred in the context of human experience. This meant an increased emphasis on the experience of the senses, in contrast to a Vedāntic model, for instance which emphasized the illusoriness of all experience. Rather than trying to subdue and dry out the sensual element, the sensuous was

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[115] Nakamura, Hajime. *Ways of Thinking of Eastern Peoples* p. 44-46.

embraced, aesthetically and mystically, as a doorway for encountering the sacred in an unmediated way. The goal was a personal experience of the power of divinity within the human body and in the context of lived human experience.

So in contrast to some of his contemporaries, the Vedāntins and certain Buddhist schools, who were trying to distance themselves from the messy suffering of the world, to fundamentally extract themselves from the experience of this painful phenomenal reality, in contrast, Utpaladeva would sing,

"O God, make my desire, my thirst for this world swell in delightful intensity, immersed like the worldly." [116]

What is Trangression?

What does transgressive behavior involve? The transgressive ritual in nondual Kashmir Śaivism fundamentally revolved around disrupting the rigid codes defining purity and impurity. Somewhat reminiscent of ancient Judaism[117], a substantial part of what it meant to sin centered not so much upon what we might today construe as ethical breaches regarding the integrity of other persons but rather more on the mere association with impure

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[116] Utpaladeva, *Śiva Stotrāvalī*-Song 8, vs.3.

[117] See Mary Douglas' *Purity and Danger* Routledge, 1966 for a precise analysis of the functions of purity and impurity in a world-ordering topos.

substances. In many respects the impure functions as a category associated with sinning along the lines of a metaphor of contagion, so that the idea of the impure contains within itself a notion of sin as impurity, and as though this impurity were a substance capable of being transferred by contact. It is perhaps no accident that one of the five great sins of the Dharma Śāstra texts such as Manu's, is none other than mere association, physical proximity to someone who has been "defiled" by one of the other four great sins[118]. Here sin is transferred not by any specific act that one does, but rather by the contagion which spreads from mere contact with the impure, with some other person who has been made impure by committing a sin.

The transgressive conduct prescribed in Tantric texts generally bases itself on a normative conception of the dichotomization of pure and impure. A specific and coherent code defines and separates the pure from the impure, in a way very much emblematic of *vikalpa*, the tendency toward discusive dualist conceptualization. Tantric theoreticians on some occasions explicitly, and certainly implicitly recognized this, even if they were in many cases to a certain degree constrained from explicitly formulating it.

So that which is done with the right hand is pure; the left is impure. Stasis breeds purity whereas transitions, birth, death, changes in social status

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[118] However, as Halbfass pointed out, in the main section on Mahāpātakas (IX, 235ff), Manu only lists four and elsewhere (XI, 55) he lists more than the commonly quoted five to include a variety of other offenses.

bring impurity. Likewise those creatures associated with these transitions, such as the vulture who hovers around dying bodies also carry dangerous impurity. Bodily fluids and secretions are especially impure, perhaps because they are such a cogent and poignant reminder of the transcience of human life, and so on. While normative purity-conscious, and especially brahminical, codes of conduct prescribes avoidance of these substances and creatures, Tantric texts embrace a reversal of the code of purity/impurity, and one not so unlike the reversals Bakhtin ascribes to the carnival[119], which consistently seek to turn the normative on its head. The transgressive ritual of tantra involved the persistent embrace of the variety of impure substances, bodily fluids, corpses and blood and forbidden liquor. In a non-Tantric ritual the practitioner would invoke the deity and then offer him or her the various items one would offer a human guest, a seat, a bath for the feet, water to drink, fragrant scents and delectable food, songs to praise the deity. The Tantric ritual would follow the same format except that it would also include inappropriate and impure substances, liquor, flesh, and blood in the place of milk sweets or fruits. Similarly a non-Tantric practitioner took great care to preserve the purity of his or her physical person, wearing clean clothes, avoiding impure substances. On the other hand the Tantric appropriated the extremes of impure substances as his very insignia, wearing things like a necklace of bones, a sacred thread made of corpse hair,

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[119] Bakhtin. *The Bakhtin Reader.* 195-199.

etc. The non-Tantric would avoid the inauspicious, signs of death, and all that might be construed as *alakṣmi*, the unfortunate, disease, death poverty etc. Seeing a vulture for instance would have been considered a bad omen, if one were about to take a journey for instance and a non-Tantric might feel constrained to perform some sort of ritual to remove the inauspiciousness that clung to him as some type of substance arising from his inadvertent gaze. In contrast, in the *Kulacūḍāmaṇi Tantra* when the practitioner encounters a series of inauspicious impure animals: the vulture, the female jackal, a black cat, etc., rather than the normative prescribed behavior of turning one's gaze away and including perhaps some sort of expiation ritual, instead the text enjoins him to worship these creatures. And he concludes his praise with an apotheosis of the inauspicious creature into the highest goddess, saying, "Homage to you, beloved of Śaṅkara!"[120]

We may well ask, what's going on here? I suggest this may be a contextual application of an ontological reconfiguration of the world. The often cursory dismissal of Tantric texts,[121] may in large measure be due to a notion of philosophy which is predisposed to favor abstraction and the universal over the particular. On the other hand a close examination of the contextual

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[120] *Kulacūḍāmaṇi Tantra*. trans. Louise Finn. Otto Harrasowitz 1986, 4.7, p.102-103.

[121] It may be possible to see in this a parallel to the 19th century Indologist's disdain for the Brāhmana texts.

significance of the somewhat seemingly outlandish behavior prescribed in a text like the *Kulacūḍamaṇi*, reveals a reversal of this prioritization of the universal, in its overwhelming concern with the particular and specific applications of what may be called a Tantric ideology, its preoccupation with the mundane. It also reveals an attention to dislodging the practitioner's habitually ingrained notions of mental associations of order and hierarchy. Perhaps it would not be too much to say that the superficial veneer of many Tantric texts of what seems to be an obsession with magic powers, the six types of magic (*ṣaṭkarma*)-- virtuoso how-to-manuals for subduing enemies, attacting women and winning the favor of kings-- this veneer belies and distracts, and perhaps is clothed in a garb in certain respects intended precisely to disguise and distract from the disruptive ideological implications these texts present. In some sense this Tantric impetus appears, like the Nietzschean idea of a superman, as a disturbance of the traditional and divinely ordained hierarchy of the cosmos. And it may also be possible to say that in some respects this power that the Tantric gained derived perhaps in part precisely from upsetting the divine order, and unleashing a potent amoral force underpinning that order. In a manner similar to the Kashmir Śaiva notion that *śūnyatā*, Emptiness, the absence of form, is the ground which underlies all forms and the power which enlivens form, so the undifferentiated ground which gives life and sustenance to the hierarchy of forms one encounters in the world is a potent force capable of reconfiguring the hierarchical order. The Tantric

text seems to say that power is not lodged within a static hierarchical order, especially typified by a brahminical caste system and echoed in the cosmology of the Gods. Rather, any individual person, through the use of rituals of mantra and so on, could realign the relations of power, could undo the order, and through the power of secret techniques could appropriate for himself a worldly social power without respect to the fixed and prescribed relations among people. Here of course, one thinks especially of the Tantric reversal of the proscription against the lower castes' acess to knowledge, both in its technical ritualistic aspects and in relation to the higher knowledge of Brahman. This contrasts, for example, with the Advaita Vedānta view of Śaṅkara, who in his *Brahma Sūtra Bhāṣya* advocated that a *śūdra* listening to the Vedas should have melted tin and lac poured in his ears.[122] While, practically speaking, in all likelihood the sheer lack of financial resources may have restricted participation by the lower castes, nevertheless, the explicit acceptance of the lower castes in literary sources, even if only literary, represents a reversal of brahminical hegemonic models of hierarchy. In this sense the *idea* of allowing lower caste participation into the sphere of Tantric ritual remains more important than any actual state of events.

And we should also note that in all likelihood this explicit acceptance of the reversal of hierarchical caste prescriptions must have in at least some

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[122] Brahma Sūtra Bhāṣya I.3.38.

cases resulted in the inclusion of lower castes, just as we occasionally find lower caste participation today in Tantric circles.

Also, it is probably important to consider that actual economic circumstances in medieval India may have diverged to some degree from the idealist prescriptions of Dharma Śāstra texts, since we do find some instances of wealthy *śūdras*, for example, the Rani who supported Ramakrishna in the 19th century and research into the life of the well-known 16th century śudra poet Tukaram has revealed that his parental household also was fairly well off[123]. These instances are cited merely to suggest the possibility for some actual social repercussions of Tantric practice, while acknowledging that the lack of leisure and resources may have, for the most part, economically restricted Tantric practice to the wealthier upper castes.

In any case what the text prescribes here is essentially a conscious disruption of a centuries-old system of social relations. These writers are urging a new way of coding the world, one which seeks to undo the idea of a constituted and fundamentally limited identity.

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[123] p. 92, *Religions of India in Practice*, ed. Donald Lopez Jr.

The Tantric Notion of the Transcendent as Immanent in the World

One aspect of Tantric praxis was an impulse to locate the transcendent divine as immanent in the world. To rediscover the sacred, Tantric praxis resorted to a transgressive ritual. Tantra has been called the quick path and the dangerous path and in 10th century Kashmir, Tantric praxis employed radical and violent methods to explode the individual's pernicious and pervasive false sense of self, his socially constructed identity (*māyā-pramāṭṛ*). Within the context of ritual Tantra drew upon elements of the conscious and subconscious in a reversal and mingling of sacred and taboo to propel the individual to a freedom beyond his limited mundane caste-bound identity. To give an idea of this here, as Sanderson has described it, one aspect of the ritual involved offering into a chalice filled with wine -- and we should remember here that to drink wine was considered a *mahāpātaka*, one of the five heinous sins for a Hindu and that even to smell liquor entailed the loss of caste and extensive propitiatory rites for a brahmin -- into this cup of wine the performer of the ritual added various impure substances, such as the five jewels: urine, faeces, menstrual blood, semen and phlegm. Notice here the very physical emphasis of the human body in the choice of offerings. Then he offered this chalice ritually to the Goddess. In certain performances of the ritual

he was required to drink the cup's contents afterwards to gratify the deities within his own body.[124]

It's probably not necessary here to go into greater detail. The point of this transgressive praxis was to radically unmoor the participant's self-identity. One has only to see the attitude of contemporary brahmins towards their wives in their menstrual cycle, whether in New Jersey or Benares, who try even to avoid looking at their wives at this time, as Manu's Law Book prescribes [125], much less speaking to them or touching them to understand how violently identity-shattering drinking this ritual cup of wine could be. Annihilating the very fabric of identity, such rituals destroy the boundaries between sacred and profane, blurring the very meaning of the categories. And one should also not forget that for instance in the case of menstrual blood the very substance which serves as the doorway to deity is at the same time also a resonant symbol of the generation and regeneration of human life and symbol of the repeated unending round of human birth and death.

The *paśu*, the bound soul, shies away from these ego-shattering rituals. Only the hero, the *vīra*, is capable of losing his moorings in his socially constructed self through this profound transformation of self. The ritual is precisely calculated to profoundly decenter the self. For this reason,

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[124] Alexis Sanderson, "Meaning in Tantric Ritual" p. 66 in A.M. Blondeau, *Essais sur le Rituel III*, Louvain-Paris: Peeters.

[125] Manu Smṛti, 5.85-86, Trans. by W. Doniger and B.K. Smith, Penguin 1991.

Abhinavagupta says that the *dūtī*, the partner for the sex ritual should never be one's wife [126]. Rather she should be someone who by this very intimate act will uproot our conceptions of identity at the source. What Foucault says about transgression is fitting here:

> Transgression opens into a scintillating and constantly affirmed world, a world without shadow or twilight ... it opens the space where the divine functions [127]

Transgression then and now affirms the world. ***And*** we can see striking parallels with this Kāśmīri employment of transgression in what Mark Taylor points out as our own current late 20th century artistic obsession.[128]

We should also note here something we will address in more detail later, that in the transgressive sacrality of Kashmir it is the feminine which performs the bridging from the transcendent to the world. And it's the worship of the feminine as well which decenters the individual.

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[126] Alexis Sanderson, "Meaning in Tantric Ritual" p. 67.

[127] in Mark Taylor, *Nots* p. 187.

[128] Mark Taylor, *Nots* p. 167-211.

The Status Quo

As a general rule, at the same time that Tantric traditions encouraged transgressive and subversive behavior on the one hand, on the face of things, the texts explicitly present and justify their own perspectives as normative in their own right. Very little explicit self-conscious awareness or assertion of subversiveness occurs except perhaps in the pervasive self-acknowledgement of Tantra as *viśeṣa śāstra*, a special revelation superseding the old rules. As a typical self-definition, the *Śabdārthacintāmaṇi* defines tantras in a somewhat vague echo of so many purāṇic self-definitions, as we see:

> These are the characteristics of what is called Tantra. They deal with creation and secondary creation also. They give the definition of mantras and are concerned with the temples of deities. They describe the holy pilgrimage spots and the duties of the different stages of life and the nature of mantras. They delineate the mystic diagrams and the nature of the various worlds. They produce discrimination and point out the wish-fulfilling trees. They state the nature of the stars and they give ancient tales and dictionaries and stories and the procedures for vows and fasts. They delineate the pure and the impure and give a description of the different hells. They present the wheel of Hara and give definitions of male and female. They relate the duties of kings, the procedures for making gifts and the particular duties specific to the different world-eras. They relate both worldly behavior and also describe the Self.[129]

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[129] sargaśca pratisargaśca mantralakṣaṇameva ca
devatānāṃ ca saṃsthānaṃ tīrthānāṃ caiva varṇanam
tathaivāśramadharmaśca mantrasaṃsthānameva ca
saṃsthānaṃcaiva bhūtānāṃ yantrāṇāṃ caiva nirṇayaḥ
utpattirvibudhānāṃ ca tarūṇāṃ kalpasaṃjñitam
saṃsthānam jyotiṣāṃ caiva purāṇākhyānameva ca

This definition here in any case certainly does not suggest subversiveness. In what seems at times to be a typical Indian disjunction between stated intentions and actual contents, we find few textual clues to contextualize the reversals of purity rules pervasive in Tantra.

Along with this another important point to consider and one that Bakhtin also notes in his discussion of the carnival-- that the transgressive also functions to reinforce the status quo. The force of a reversal at least temporarily lifts the oppressive weight of an unequal society[130] and rather than to dislodge normative order, this often functions to allow it to revive itself, to re-establish itself, through a temporary exhaustion of the social tensions these inequalities breed. And this is especially true in the Indian context, as John Hawley notes describing the festival of Holi[131]. However, I think it's fair to say that the situation surrounding the subversiveness in Tantric praxis is more complex than this.

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koṣasya kathanaṃ caiva vratānāṃ parighāṣaṇam
śaucāśaucasya cākhyānaṃ narakāṇāṃ ca varṇam
haracakrasya cākhyānaṃ strīpuṃsoścaiva lakṣaṇam
rājadharmo dānadharmo yugadharmasstathaiva ca
vyavahāraḥ kathyate ca tathā cāṣyātmavarṇanam
ityādilakṣaṇairyuktaṃ tantramityabhidhīyate
Tantra Samuccaya-- p. 2-3.

[130] Bakhtin, p.199.

[131] Hawley, *Krishna, the Butter Theif*, p.189 and elsewhere.

Secrecy in Tantric Praxis

First of all the transgressive praxis involved in Tantra in one respect differs fundamentally from that found in the context of Bakhtin's carnival and in our contemporary context in what Mark Taylor describes as the transgressive visual message of Madonna's videos[132]. These thrive on public representation, the spectacle which confronts and draws in the spectator. On the other hand Tantric transgression was nearly everywhere a secret rite, private and hidden from the gaze of the common citizen.

This was not always the case. Tantric praxis itself transformed over the centuries. The nascent transgression of its roots was more publicly displayed, as the pāśupata wandered shouting incoherently and publicly provoking any unknown person passing by to abuse him. The ritual conduct prescribed for him included worshipping the deity with loud boisterous laughter, evocative of the laughter of Bakhtin's carnival[133]. His personal physical display of transgression was a public flouting of brahminical codes of purity, as for instance his sacred thread, the sacred thread that brahmins wear, was made

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[132] Taylor, Mark C. *Nots p. 191-208.*

[133] Bakhtin, p. 19-206.

from the highly impure weave of hair taken from corpses, or snake skins and so on[134]. This early transgression was performed by someone outside the boundaries of normative society, one who belonged to the path beyond (*atimārga*). And consequently his transgression was in some sense immune to social critiques. In the early context of the *pāśupatas* and *kāpālikas* transgression functioned more simply as an embrace of the impure operating upon the principle of reversals and upon the brahminical orthodox notion that merit and demerit are especially transferrable in the liminal stage of consecration[135], which became a permanent state for those on the outside path (*atimārga*).[136].

In the course of a few centuries however, a shift occurred. Replacing the emphasis on the reversal of pure/impure, Tantric praxis would also incorporate a more purely sensual element. This appeal to the sensual was not an attempt to simply reverse social values and hierarchies. Rather, it was

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[134] Sanderson, "Śaivism and the Tantric Traditions" in Sutherland, S. ed., Encyclopedia of Religion, p.665.

[135] Sanderson, "Śaivism and the Tantric Traditions" in Sutherland, S. ed., *Encyclopedia of Religion*, p.665.

Speaking of the bizarre behavior of the *Pāśupata*, Sanderson writes, "By this means the Pāśupata provoked an exchange in which his demirits passed to his detractors and their merits to him. by acting in this way he was simply making unordhodox use of a thoroughly orthodox principle. He was exploiting his ritual status as one who had undergone a rite of consecration (*dīkṣā*) to initiate an observance (*vrata*); for in the śrauta system one bound by the observance (*vrata*) consequent on consecration (*dīkṣā*) for the Soma sacrifice was similarly dangerous to anyone who might speak ill of him.

[136] ibid.

more abstracted and distanced from the notion of hierarchy and was more intrinsically rooted in the experience of the senses. It was also especially an attempt to unseat the very notion of order on a much deeper psychological level, via the experience of the senses. And it was salvific precisely because of the element of intoxication which functioned as a passageway into a non-discursive realm beyond the constrictions of the everyday order of the senses, of their limited and repetitive gratification. In the context of the Tantric ritual the senses were freed from the tyranny of the mind. Through the means of intoxication, one acquired an absorption leading beyond the physical intoxication; the bliss of intoxication was interiorized. So the sexual encounter prescribed was with someone who was not supposed to be attractive, an old haggish woman, someone taboo, an outcaste woman, one's mother[137]-- to disassociate the mental categories of proper, improper, good and bad, and taboo behavior from the experience of the senses in order to facilitate a transcendence of the mind's tendency to create opposing categories (*vikalpa*).

On some occasions we find a self-conscious awareness of this goal of extreme interiority, a sensuousness turned in on itself which intoxication was meant to precipitate. For instance in the *Kubjikāmata Tantra* we find,

> with the union of the [left and the right] O elegant lady, that is known as the kundalini which is the self. That is the supreme female genital organ, the highest of all female genitals, o beloved. Knowing this... the whole world is known and he knows

[137] cf. Sanderson, "Meaning in Tantric Ritual", p. 67.

the whole world to be actually devoid of both caste and non caste status.[138]

The sensuousness of the female genitals is hypostasized into a sensuousness beyond and devoid of any actual correlation with specific sexual activity. The experience of sexual activity reaches its culmination in "the highest experience of the female genitals", into one interiorized, transposed into the mystical force, the *kuṇḍalinī* rising through the central channel in the spine. The actual object of sexual activity is retained only as mere symbol for the interiorized activity of the mystic experience. The transgressive here functions in a manner similar to what Walter Benjamin in the very different context of surrealism sees as "profane illumination", "dependent upon a nondiscursive reality" as a "challenge to the meaning of meaning"[139] without actual referent. And in the process one passes beyond both the order of society exemplified in the caste system, and of even those who transgress this order, to understand the whole world in a way not circumscribed by the pervasive relative order of caste.

For a variety of reasons, some of which will be detailed below, this new version required secrecy. Numerous Tantric texts prescribe a conscious deceptive play on the part of the Śākta adherent. He should be "moving

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[138] saṃyogena varārohe, ātmā kuṇḍalinī smṛtā
iyaṃ sā paramā yonir, yonīnām uttamā priye
yo jānāti varārohe, śaktir ādyā manonmanī
tena jñātaṃ jagat sarvaṃ varṇāvarṇavivarjitam
Kubjikāmatatantra 6.108-109.

[139] Taussig, M. "Transgression" in *Critical Terms*, p. 352.

around like one besotted with Viṣṇu"[140] In the public view (*sabhā*) one always appeared as the highly orthodox pure vegetarian follower of Viṣṇu. What did this mean? How would a privately enacted transgression function in a socially rigidified world? Apart from what may seem an obvious psychological release from an oppressive social constriction of identity, were there other motives for promoting a secret transgression?

Not quite like the sexual transgression that Foucault and Taylor ascribe to the 20th century West, which is above all public in scope, where the secret itself is foremost a secrect explicitly made public, publicly exposed and "exploit[ed] as *the* secret"[141], the transgressive behavior of Tantra functions in a different way, (though no doubt the textual exploitation of the idea of secrecy would have served to invite one to become an initiate). In general though the secrecy of the Tantric ritual appears more resonant with Bakhtin's depiction of folk culture, as a synonymous unofficial voice parodying the dominant world view. As the earlier vows of the *pāśupata* did, the secret rites also directly depended upon and parodied the official order. Public disapprobation would have prevented making these rites public-- however at the same time these secret rites also developed a discourse apart from that of the dominant world

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[140] *Kulacūḍāmaṇi Tantra* 5.32, also cf. for instance MantraMahodadhi among others.

[141] Foucault, M. *The History of Sexuality*. vol. 1, p.35. and Taylor, op. cit. p. 191-206.

they parodied. They tried to make a new space for understanding the coincidence of the physical and the divine. The pervasive ritual emphasis on impure bodily fluids was one more symptomatic expression of the impulse to conjoin the worldly to the divine. On the one hand the reversal that the impurity of the physical undergoes in its transformation into the euphemistic expression "five jewels" for the impure body secretions reveals the power of the transgressive impure to neutralize the very idea of impurity-- an impurity which is everywhere a sign circumscribed by and a testimony to the social order. However, this reversal also allowed the possibility for revising, revisioning the world as sacred, in a gesture towards incorporating the diversity of hierarchy into a seamless unity beyond both order and its absence. Not a mere negative reversal of the notion of order, here one comes to know everything in some more unconditioned primordial sense, as "both devoid of caste and devoid of a non-caste outlaw status (*varṇāvarṇavivarjita*)".

In a torqued play of reversals, the sensual and the food of the senses were entirely interiorized and obversely the interior life of the unseen spirit flowed out into the whole of the material world. Everything was in essence conscious, (and not merely vehicles *for* consciousness, merely containing it). And what was enacted in the ritual was explained theoretically in terms of the unfailing pervasiveness of consciousness. As the *Ajaḍa Pramaṭṛ Siddhi* tells us:

Even if there is the condition of the object, [still there is no

differentiation, i.e., consciousness is its basis.][142]

One may say that apart from any association with impurity and transgression, these rites may have had to be kept secret simply in view of the highly radical axe they swing towards the very concept of order itself.

It is also possible to view the notion of secrecy in the framework of time. In contrast to the Tantric context, the carnival, on the other hand, was an explicitly temporary space and one where transgression always stood in tandem with order. In this scheme ultimately order reigned, always replacing the sporadic eruption of transgressive disorder. In fact the very temporality itself assured the reassertion of the dominant order. This transgression derives its life from the temporary liminality of the context. And as Taussig points out the transgressive is everywhere fundamental to the context of Victor Turner's temporary liminality,[143] where liminality as a time of disorder tends to mark the stage of passage from one social identity to the next[144].

In contrast, in medieval India the Tantric attempted to incorporate not a temporary reversal of values, but a more permanent attitude of reversing established values. And even more interesting, unlike the context of Bakhtin's depiction of carnival, where the middle and lower orders of society were the

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[142] Ajaḍa Pramaṭr Siddhi 20.

[143] Taussig, "Transgression" op. cit. p.350.

[144] See Victor Turner's *The Ritual Process: Structure and Anti Structure*, Cornell University Press, 1969.

forces enlivening the transgressive, in medieval India it was especially the higher castes who embraced the Tantric reversal, those who socially had little to gain by Tantric fraternizing with lower castes, and much to lose. This was clearly not a mere matter of simply voicing tensions and hostilities against those with vested interests in power. These were the very people in power, moving to articulate a vision beyond the confines of the relations of power.

No doubt the quality of secrecy also has a social function, strengthening the political ties of a group. And the heroes (*vīras*) performing these rites, if caught in a secret ritual in a cremation ground were to shout out "I'm a hero" as a sort of eponymous password designed to induce a blind eye, a sympathetic ignorance in even those unconnected with the cult, i.e., in all the vaguely curious who chanced to stumble upon them[145].

Also on an obvious level, secrecy has to do with the shift in patronage. As Sanderson notes, in the shift in the social constituency of practitioners from the ascetic renunciate to the householder practitioner[146] the wild cremation ground ceremonies became assimilated and absorbed into milder forms more centered on sensual aspects of the ritual rather than the macabre aspects. For

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[145] *Kulacūḍāmaṇi Tantra*

[146] Sanderson, A. "Purity and Power among the Brahmins of Kashmir" in M. Carrithers, et. al. *The Category of the Person.*

this new group of householder practitioners, both sanitization of rites and closed secret practices were probably deemed socially necessary.

And secrecy has another role as well. In and of itself secrecy generates power. As Canetti wrote, "secrecy lies at the very core of power"[147] The ritual elaboration built around the secret transmission and performance of these rites no doubt from a practical point of view, was itself a potent factor in the efficacy of the ritual. The secrecy itself probably helped to mold the participant's mind and attitude into a state of expectant agitation which may have well made it more pliable and amenable to both the theoretical message the ritual was meant to inculcate and to the visceral experience it generated.

Further, as Taussig[148] points outs, secrecy is fundamentally intertwined with transgression and taboo. For Taussig this process is essential to the very phenomenon itself that we call religion. The notion of the limit that transgression creates and which secrecy helps to bolster is for him the basis of a certain creativity, of the idea that a deeper mysterious reality lies behind the surfaces of things.

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[147] in Taussig, "Transgression" op.cit. p. 356.

[148] in Taussig, "Transgression" op.cit. p. 356

5. TRANSGRESSION IN THE CONTEXT OF NONDUAL KASHMIR ŚAIVISM

Now we may ask, what do these transgressions mean in the context of nondual Kashmir Śaivism? What do they reveal? What is the relationship between the writings of Abhinavagupta and the transgressive ritual of 10th century Kashmir? I suspect that these rituals are not simply rooted in a political or social conception of the world, in the disruption of the order of the dominant regime which for instance, in the European context Bakhtin so well describes.[149] Nor are they just only a social expediency practiced in secret by one particular group with a view to cementing a certain allegiance to the group.[150] Nor are they only an expedient psychological device for diffusing the tensions inherent in an unequal social balance of power. These explanations may also be true. However I suggest that the transgressive ritual of nondual Kashmir Śaivism was to some degree also driven by an impulse towards a philosophical reconfiguration of the world. Undoing the prevailing conceptions of values and hierarchy was an attempt to redefine the nature of the world one encountered, to reconstruct it and reorder it in such a way as to change the equations defining the relationships of humanity and deity and to redefine the nature of the divine. Transgressive ritual functioned as a practical reminder, a

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[149] Bakhtin op.cit. p.194-244.

[150] Sanderson implies this as one social aspect of transgressive Śaivite ritual. in "Meaning in Tantric Ritual" p. 65-74, in *Essais sur le Rituel III.*

way of conditioning the mind into understanding that transcendent divinity was a single pervasive unity forming the foundation of the visible world. Rituals defying purity rules on a practical level confused the categories of pure and impure and in the process pointed towards a more comprehensive category to include both of the pair of oppositions in a larger framework designated as the undifferentiated unity pervading both the pure and the impure. As Abhinava quotes from the *Ucchusma Bhairava Tantra*,

> *Yāvanna vedakā ete tāvad vedyāḥ katham priye |*
> *Vedakaṃ vedyam ekam tu tattvam nāstyaśucis tataḥ ||* [151]
>
> *So long as there is no Subject, how can these objects exist? My dear, the Subject and the Object are one reality. Nothing is impure.*

What is striking perhaps from our 20th century perspective in the quote given above is that for the writer of this Tantra the notion of nonduality, in this case specifically instanced as the collapse between the subject and object, is implicitly associated with the lack of impurity. It appears that for this world view impurity is fundamentally contingent upon the dualist distinction between the subject and object. From our somewhat alien perspective, one could suppose

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[151] Note: All translations for primary Sanskrit sources in this paper are mine, both where no translation exists and for those where there are other translations, except where I explicitly state otherwise. This quote comes from the *Śivasūtravimarśinī* 1.1 p.4. Abhinava justifies the notion of mutuality contained within the unity of both subject and object by citing the *Mālinī Vijayottaratantra:*
"pṛthag dvayam asaṅkhyātam ekam ekam pṛthag dvayam"
"Each of the worlds separately creates a duality and a plurality, each one itself as a separated unity" (Mā. Vi. 2/50).

or imagine any number of other correlates to follow from a non-dualist perspective given in the quote above. For instance, what if the quote had read, -- "the Subject and object are one reality. There is no death." It is possible that this type of conclusion to the assertion of nonduality could perhaps resonate more with our own contemporary Western society, (with its own well-documented preoccupation with death). So why did our writer choose to conclude from the nondualist perspective given in the quote, a negation of impurity rather than a negation of death, or of injustice or any of a variety of other emotionally charged phenomena? What I am getting at with this digression is that the polarity of purity and impurity for this world was a defining feature of this world view and a focal category in the Indian medieval understanding of the world. Now, this is not a new idea; Dumont, among others, has earlier amply pointed this out[152]. What is important about this is that it makes transparent the (perhaps somewhat obscured) link between a religous ritual encounter with the world and an ideological configuration of the world. Given a world view where purity and impurity is important, an attempt to redefine the nature of the world would most likely need to incorporate an attention to the very salient and intrinsically imbedded polarity of purity/impurity. Taking this one step further, I am suggesting that probably the most concrete and articulated expression of this polarity occurs in the ritual

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[152] See Louis Dumont's *Homo Hierarchicus*, Chicago, 1980

context. To give an idea of what I mean, looking at the example just given, it is possible to philosophically address the question of death without giving attention to ritual, but it would extremely difficult, if not impossible, to address the issue of purity and impurity without looking to ritual since notions of purity and impurity are so entwined in procedures of ritual. A John Donne can reflect deeply on the question of death and its relationship with his conception of God without reflecting on the religious ritual of his time. On the other hand, notions of purity and impurity are most of the time linked with ideas of ritual, even if in some cases, as in the Protestant Reformation, the link is a repudiation of external ritual. All of this is to suggest a closer link between the ritual preoccupations and the ideological conceptions, that is, what we might call the philosophical speculation, of the Kashmir Śaivite writers. and that for the medieval Tantric world, ritual, via the preoccupation with purity and impurity, was instrumental and intrinsic to ideological conceptions of the world. Consequently, it makes sense to look at Kashmir Śaiva philosophical speculation in light of ritual praxis. For this reason an examination of the transgressive ritual praxis of nondualist Kashmir Śaivism is useful in aiding to understand the philosphical applications of this doctrine. So the idea here is that the notion of a nondual and dynamic conception of divinity is articulated in the philosophical explanations of Abhinava and at the same time his interpretation may be construed as the articulation of at least one salient, albeit latent and hazily-defined impulse within the Tantric ritual he encountered. So,

the precise formulation which Abhinava presents of the nature of the Self and the transcendent is an articulated and sanitized formulation of an inchoate ideological urge towards erasure of the constricted and prescribed limitations of identity which we find expressed in the brahminical tradition. The transgressive Tantric praxis seeks to undo this constriction via the ritual while Abhinava articulates and delineates this idea in philosophical terms.

It should certainly be admitted that the impulse towards a philosophical or ideological redefinition of the the world was not precisely articulated in its earliest expressions in the ritual, and not explicitly so until some of its later systematizers-- first Somānanda and then Utpaladeva and Abhinavagupta.

I say this basing it on a premise that stands counter to much current post-modern speculation-- that we only exist when we *articulate* ourselves, that the word in fact bestows existence in bestowing difference.[153] In fact with this premise I suggest it may be possible in even a hazy ill-defined way, somewhat like the inarticulate salmon as it seeks to swim up the river's current, to look gropingly towards an unidentified teleology, without a clear difference defining our goals or our selves from others. There is a logic to this teleology, although it doesn't always express itself in the oppositional structure so fundamental to language, and we might add, to what Abhinava would call "*vikalpa*", the impulse to create duality on a discursive level. So the rituals of the Tantric

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[153] See for instance Derrida, J. *Writing and Difference.*

reversing and parodying a *Smārta* or *Siddhānta* ritual reflect both his acceptance of *Siddhānta* cosmology and teleology (as Sanderson has pointed out[154]) and also his tentative inchoate and unarticulated rejection of the limits this cosmology places upon his own self-identity. Even while parodying the *Siddhānta* cosmology and teleolgy he attempts to move beyond its limits, in a manner similar to that by which the cosmological scheme of Kashmir Śaivism incorporates the categories of the *Siddhānta* and then adds new higher categories to supersede the limits it places upon upper reaches of deity.

To put this in another way, we may say, with writers like Bell and Grimes,[155] that as humans we possess many different modes of communication, different languages, which operate on different levels and in different modes, and ritual is one of these modes. And not all of these modes of communication are synonymous or contiguous with what we think of as the coherent linguistic operations of words.

So, in quotes like that found in the *Kubjikāmata Tantra* given above, one detects the first inchoate conjectures of an intuitive logic. In its base it expresses the impulse towards a complete erasure of limitation. This is the impulse of freedom, the *svātantrya* of the self that Abhinava later so eloquently articulates. Yet this freedom is also prefigured in the awkward and extravagant

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[154] Sanderson, Alexis. "Śaivism and the Tantric Traditions" in Sutherland, S. ed., Encyclopedia of Religion p.662.

[155] Grimes, R. *Ritual Criticism.* See also, Catherine Bell's *Ritual Theory, Ritual Practice.*

promises of untold magic powers beyond the limitations of time and death found in the Tantric texts. To reapply a Tantric metaphor from Kṣemarāja's *Parāprāveśikā*, we might say that Abhinava's articulation of this freedom is like the great banyan tree which though not visible in the earlier Tantric texts, is yet contained within them as the tree is contained in its tiny seed[156]. This freedom and the powers promised in the Tantric text reflect an awareness of both the sovereignty of mind as well as the very contingency of the mind-- an opposition iterated and reiterated in the constant juxtaposition of the person desiring enjoyment in the world (*bubhukṣu*) and the one desiring release from the world (*mumukṣu*). Similarly, the non-normative social message of Tantra's transgressive reversals reveals a deeper underlying principle-- the awareness of consciousness as all pervading and a consequent radical equality, and at least for Somānanda, not just among people, but even among things, as "the jar know by myself and I know by the self of the jar"[157].

And it is also interesting to note that it is not just a mere matter of some mass of free-floating all pervasive consciousness which informs and underpins an essentially democratic world-- where since all is consciousness, all is equally pure and hence equally worthy. In fact the cosmological structure is

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[156] Kṣemarāja. *Parāpraveśikā* p. 11.

[157] Somānanda. *Śiva Dṛṣṭi*,

more complex, more subtlely adumbrated than this, pivoting upon the hinge of the infinite creativity of the mind as the manifestation of limited consciousness and the creative power of mantric sound. In fact all is not an undifferentiated purity, but rather it is the *awareness* of the practitioner voiced specifically in his reciting the mantra, i.e., "Homage to you, o beloved of Śaṅkara" etc. which *makes* it pure. For instance, as the ***Kulacūḍāmaṇi Tantra*** tells us, even if the woman with whom one wishes to perform a ritual is impure, and regardless of her caste, she becomes pure when the practitioner recites the mantra in her ear.[158]

In any case the ***Kulacūḍāmaṇi Tantra*** may be emblematic of one Tantric trend not to merely reverse the norms of purity but to undo them altogether. So while often for the Tantric ritual, a text like the ***Kulārṇava Tantra***[159] prescribes that the practitioner worship a low caste woman, any woman in fact may be worshipped, because as the Goddess says, "all women are a part of me".[160] Here again we should note that all women, even seemingly ordinary women are worthy of worship (as is the man who knows the kula teachings-- so the

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[158] *Kulacūḍāmaṇi Tantra* 3.16-17, p. 93.

[159] *Kulārṇava Tantra* 7.42-44. Included in the list are the outcase caṇḍalī, carmakarī (leatherworker) and so on.

[160] *Kulacūḍāmaṇi Tantra* 3.52, p. 98.

text tells us[161]) because essentially they are divine, because divinity is not somehow separate and transcendent from the world of here and now.

Worship of the Feminine

What becomes especially interesting is that in the world of Kashmir from about the 8th century onward, or perhaps a little earlier, the nature of what it meant to transgress underwent a transformation. What is viewed as transgressive becomes especially linked with a worship of feminine powers and rites involving ritual sex.[162] In contrast, earlier transgressive groups, the Pāśupatas, Lākulas, and Kālāmukhas were bound by rules of celibacy[163]. These earlier transgressions were not linked especially with feminine worship, rather the transgressive mode most favored by these earlier groups to transcend the rigidifying impulses of Indian social codes found its home in the macabre rites of corpses.

It may be possible to see this transformation of the trangressive as an expression of a underlying shift in emphasis, one which directly addressed

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[161] *Kulacūḍāmaṇi Tantra* 3.52, p. 98

[162] Sanderson, Alexis. "Śaivism and the Tantric Traditions" p. 664-666.

[163] ibid.

itself to philosophical issues. As Sanderson points out[164] the Śaiva Siddhānta, the dominant and normative, i.e., the orthodox stance, emphasized that matter and consciousness are entirely and absolutely separate. In this, Śaiva Siddhānta ritual effects what is essentially a superficial cosmological reworking of Sāṃkhya's demarcation between soul (*puruṣa*) and matter (*prakṛti*). Here through substituting Śiva for the image of *puruṣa*, the Śaiva Siddhānta ritually elevates the form of SadāŚiva to the place of supreme prominence. However, the Śaiva Siddhānta nevertheless retains the marked beatific quiescence of the Sāṃkhya's *puruṣa*, in a form reminiscent of Īśvarakṛṣṇa's ***Sāṃkhya Kārikā*** depiction:

> paṅgvandhavad ubhayor api saṃyogastatkṛtaḥ sargaḥ ||
>
> This creation is made from the conjunction of puruṣa and Nature, joined together like the lame and the blind[165]

For both Sāṃkhya and the Śaiva Siddhānta, Nature is active but unseeing, without consciousness and insentient. So in this view the world has to be transcended because, being essentially insentient, it contains nothing of value in it. On the other hand, while the *puruṣa* is conscious, he is lame, incapable of acting, of having any effect on or in the world.

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[164] Sanderson, Alexis. "Śaivism and the Tantric Traditions" in Sutherland, S. ed., Encyclopedia of Religion p.693.

[165] Sāṃkhya Kārikā 21.

The nondual Śaivism of Kashmir expanded beyond the order implicit in this rigid and separate allotment of functions to soul and body, i.e., Nature[166]. Moving beyond and superseding this orthodox order is crucial to its program. It accomplishes this by eliminating the dichotomy between matter and consciousness and this is done through the worship of Goddess -- and here, probably inevitably, though not so explicitly, the feminine extends to *Prakṛti*, Nature, just as it extends to all ordinary women who incarnate the Goddess in the *Kulacūḍāmaṇi Tantra* passage cited above. In fact, the Tantric history of worshipping the feminine can be read not only as Sanderson sees it, as a move towards the left-handed path, towards a heterodoxy which is a repudiation of orthodoxy's rigid code of purity[167]. This worship of the feminine can also be read as a way of eliminating the gulf between matter and consciousness, as an incipient nondualism which invests and acknowledges the presence of consciousness squarely within the physical material insentient world. The worship of the feminine can also be seen as a way of reinvesting all of life, and especially insentient matter, with sacrality. So we may say with Mark Taylor that transgression restores wholeness.[168] As Bakhtin tells us, the

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[166] We should note that the general Indian conception of Nature, i.e., the insentient body etc. is far more inclusive than its parallel in the dualism of mind and body in Western thought. The insentient "body" in this context would also include mind and intellect, for instance, things that in the West would always be classified with "soul".

[167] Sanderson, Alexis. "Śaivism and the Tantric Traditions" in Sutherland, S. ed., Encyclopedia of Religion p. 669.

[168] Taylor, Mark C. *Nots* 201-202.

transgression of the carnival, "denies, but it revives and renews at the same time".[169]

In any case, given the history of Indian philosophical thought so indebted to Sāṁkhya cosmology with its gendered notion of reality- the unseen ***puruṣa*** and ***ātman*** as male while all the rest of the world we see here, all this evolves out of feminine Nature (***prakṛti***). On the level of micocosm this includes everything from the physical components of the body, flesh and bones and blood, etc., all the way up to the fine flights of intuition performed by the intellect (***buddhi***). On a macrocosmic level the world of trees and rocks and jars and worms also derives from the feminine ***Prakṛti***, and her Vedantic counterpart, Śaṅkara's inexpressible (***anirvacanīya***) Māyā. Given such an intensely gendered context, it follows quite naturally that any attempt to construct a theological way out of the social limitations of the orthodox order would probably have to look in a practical expressive sense to the feminine as deity. In a world where the feminine had signified the gross and physical, the material aspect of matter for at least 1000 years (and more) and had no doubt become deeply ingrained and unconsiously internalized in the common psyche, then to seize a freedom in a form unencumbered by the abstract and by the dominant order, one would naturally look to the feminine to embue the presence of here and now with divinity.

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[169] Bakhtin, Mikhail. *The Bakhtin Reader* p. 200.

We may also look at this from an entirely different point of view. As Bakhtin notes in the context of medieval Europe, the status quo always seeks a world of permanance, "the stable, unchanging, perennial"[170], We may say that on a political level a self-invested orthodoxy with its impetus to maintain the status quo tends to seeks a cosmology of transcendence, in order to stabilize its own status. As cosmology nearly invariably reflects the political and social order, a cosmology which prioritizes the transcendent and unchanging reflects and engenders a similarly stable social order. On the other hand, the emphasis on the world of becoming, on the flux between living and dying and where one wishes to dissolve the line between a dualism of matter and consciousness, and indeed to dissolve all lines into a seamless and pervasive dye of consciousness, there it follows that what represents the realm of becoming, of change on the symbolic level would be embraced. And in this context, the realm of all interminable becoming and the flux of life in the play of the three guṇas happens to be connected to *Prakṛti*, Nature with feminine gender.

And even on a practical note, perhaps an emphasis on the materiality of the here and now may possibly have had some appeal to householders, the bulk of likely recruits at this time, who as a group were probably less capable of divorcing themselves from the sensible world of transactions and things. In

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[170] Bakhtin, Mikhail. *The Bakhtin Reader* p. 199.

this context one may sense the power of a metaphor where one might wish to avoid the sterile powerless detachment of Sāṁkhya's or Śaṅkara's liberated soul, who remained utterly detached from the illusion of Māyā. And conversely we can see the appeal of a more materially oriented nondual Tantra where Utpala could write in the IPK, that one should attain the "*samastasampat*' -- "the full attainment"[171] and one which can incorporate the world and its presence in lived life. Bearing a suggestively Nietzschean flavor "'bliss' is not something promised; it is there if you live and act in such and such a way."[172] And for this way the here and now becomes of paramount importance.

The Philosophical Articulation Of The Here And Now

Now, how does this transformation occur on a philosophical level with the input of the ninth through eleventh century Kashmir Śaiva writers? How does Abhinava, for instance, reconfigure the idea of God and Self to allow scope for the transcendent to manifest here, in the world?

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[171] IPK 1.1

[172] Nietzsche, Frederich. *The Will to Power* trans. Kaufmann, W. p. 99.

The crux of his argument hinges upon both a sophisticated proof and psychological argumentation, and he draws upon the authority of scripture to support his reasoning, where he shows that the idea of the Transcendent must comprise within itself the notion of time and sequence. Quoting the *Śiva Dṛṣṭi,* he says,

> "When the creation of the Lord occurs, with the first yawning open of delight in the glory of consciousness in a multi-colored design, then there exists the mind-stuff together with desire (icchā), poised, intent, just about to arise. That is the first instant of time." [173]

The crucial word here is *tuṭiḥ.* It connotes an almost imperceptible fluctuation, the stir of an instant. This word allows Abhinava to elaborate on the paradoxical nature of the absolute to seem still and yet contain within itself the impulse of a throb, the *spanda.*[174] This throb is the stir of time. Locating the notion of time and sequence within the transcendent is essential to Abhinava's strategy, for it frees the transcendent from a timeless stasis of Being. In effect Abhinava is saying that there is no time - free moment anywhere, any time. Even before creation, there is the stir of motion, motion and time. Being is inextricably linked with sequence. The importance of this is that it cuts at the very root of the idea of Being as reified, of the notion of Being as something separate from *a* being in *a* particular time, a being incarnated in a context.

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[173] "... bhavaty unmukhatā cittā secchāyāḥ prathamā tuṭiḥ" (Śiva Dṛṣṭi, 2/8) *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 263.

[174] *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 265.

Abhinava's formulation strikes at the heart of a pervasive problem not only in India but also in the West, certainly from Descartes onward (and perhaps one might say from Plato as well). By conceding motion and time to the static Transcendent, Abhinava forms the bridge which ultimately wraps Being and knowledge intimately and inextricably with action and its effects, the objects, the other, the clay pots in the phenomenal world, making the object unequivocally the very motion of the Subject, the I. The fullness of the transcendent always contains within itself the potential and actual unfolding of existence within time.[175]

Now even where the scriptural texts appear to contradict Abhinava's formulation as when the ***Matańga Tantra*** [176] states the first principle, *sādākhyam* (=*Sadāśiva*), as before space and time, Abhinava looks to other sources [177] to reinterpret this as "inwardness poised to unfold the external world." The seeming stasis of unity is only apparent; in its fundamental nature it exists as a Being with internal divisions. One face of transcendent Being contains inwardness (***Sadāśiva tattva***) and the other looks outward (*īśvara tattva*).

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[175] *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 263-265.

[176] *Matańga Tantra* 2/1/14.

[177] Utpala's *Kārikā* verse 3.1.2, *Īśvarapratyabhijñākākarikā*

Here we may also note that in the Sanskrit text he plays upon the ambiguity of the word "*parataḥ*" which can mean both "Supreme" and "other." So in fact, the notion of the other is embedded within the very concept of the Supreme, the outward face of the Transcendent. And we may also add here that perhaps it is no accident that the supreme Goddess in Abhinava's Trika pantheon is the Goddess Parā, whose name also in Sanskrit means both "Supreme" and "Other".

For Abhinava the notion of the other, the object, the world, is an integral and inelidable part of the fullness of the whole. He has to address his critics, critics whom he does not wish to alienate, critics who ask, "If the pure Self, the transcendent Śiva is what we need for salvation, then why are we bothering about the world here? Why not just tell us about Śiva and forget about the world?" [178] In response to these critics, he says,

"Only in making and recognizing this whole world as object can we begin to go beyond the object ... by embracing it fully in the heart, the true real subject [then blossoms] in its fullness of being."[179] And he notes, as the scripture prescribes, "desiring to see everything" [180] involves embracing the whole. This is the--"*samastasampat*'-- "the whole complete fulfilment" which

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[178] *Īśvarapratyabhijñāvivṛtivimarśinī*, p.255-256.

[179] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 255.

[180] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 255, quote from *Spanda Kārikā*

the Doctrine of Recognition promises.[181] And this whole incorporates within itself the myriad complexity of the world, with its expanding reverberation of time and place (*deśakālaprapañca*)[182], an infinity of heres and nows.

For Abhinava, the creation of the world, and the destruction of the world are not singular events happening only at the beginning and end of time. Rather this activity continues constantly, in God and in humans, even in insects.[183] In each instant of existence ever and ever anew, we constantly manifest the "*nava nava kṛtya pañcakāvabhāsanā*" the ever and ever new unfoldment of the five acts -- of creation and destruction, sustaining, obscuring and the bestowal of grace.[184]

Abhinava's notion of fullness precludes the quietude of a static being and Abhinava affirms the world here. But this is not to assert an exhaustive catalogue of the world, because, he says, quoting Dharmakīrti:

> kīṭasaṅkhyāparijñānaṃ tasya na hyupayujyate
>
> knowing how many insects exist is, in fact, not appropriate for him.[185]

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[181] *Īśvarapratyabhijñākākarikā* 1.1.

[182] *Īśvarapratyabhijñāvivṛtivimarśinī*, p.256.

[183] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 260,

[184] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 260, "Parameśvara satatam nava-nava-kṛtya-pañcakāvabhāsanā-svabhāva"

[185] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 297.

Nevertheless, this fullness does incorporate the acknowledgment of the reality of the object, and the consequent embrace of the world. It is only on a level much deeper that what we usually think of as ourselves that a unity without object prevails. This level is far more primordial than the mind, the intellect, even more to the core of identity than the expanse of void out of which all things are born[186]

So on the level of lived life, ***vyavahāra***, the world is very much with us. And this means not only the real presence of subject and object, self and other, but also an inevitable and radical mutuality between the two. As Somānanda writes in the *Śiva Dṛṣṭi*:

> "The clay pot ***knows*** by means of my self. I know by means of the self of the clay pot ...
> [Indeed] The clay pot knows by means of the Transcendent Being *Sadāśiva* and the Transcendent *Sadāśiva* knows by means of the clay pot." [187]

Even that which is insentient, a mere clay pot has claim to consciousness, awareness, the capacity to know. He uses the root √***vid*** which conveys a strong active sense of knowing. (This is a clay pot with a mind of its own.) ***And*** in this radical ontological democracy, knowing occurs through the self of the other.

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[186] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 333.

[187] *Śiva Dṛṣṭi*, 5. 105-107.

It is important to note here however that Abhinava himself does not entirely subscribe to such a radical ontological democracy. For Abhinava, the clay pot is insentient. As part of *prakṛti*, Nature, it remains fundamentally, though not absolutely, limited in the degree it partakes of *vimarśa*, the living capacity to be aware, and this limitation places it one step removed from its real being, as Abhinava describes it, like the clay pot in a reflection of a mirror which derives its existence from its real counterpart, but which lacks the capacity of its real counterpart to actually carry water.[188]

Yet at the same time it's also important to remind ourselves again that for Abhinava, what we normally call our sentient selves, our self-identities, our bodies, our minds, our emotions, are not more alive or more sentient than the clay pot. They belong to the realm of the constituted false self (*māyā pramāṭṛ*). And in fact, the awareness which enlivens our insentient bodies is present also in the clay pot. So in this sense he does not negate the radical democracy of being that Somānanda postulates and his reason for reformulating Somānanda's statement has to do with the logical necessity of retaining the ontological reality of the world as object, i.e., to account for the clay pot's apparent lack of sentiency.

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[188] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 270, also cf. the discussion on p. 292.

Now for the sake of highlighting some of the unique features of Abhinava's thought, we may cursorily compare him to a contemporary writer like Foucault. As Rajchman sees it, the impetus of Foucault's writing derives from his intense desire to free the subjective self of all its moorings within its constituted self.[189] I think we may say that Abhinava shares this with Foucault. And I think that we may also say that for Abhinava the method is more radical in the sense that it cuts closer to the subconscious and unconscious root of self and identity. Whereas Foucault focused on the multitude of socially constructed false selves that we encounter in the social sphere, in the identities we create for the insane, the criminal and so on, Abhinava looked to a taxonomy of levels of identity, extending beyond even the silent space of the Void out of which arises the phenomenal world.[190] Abhinava's was not a never-ending battle against new and more potent ways of manipulating others for our own ends, but rather a passage through the taxonomy of identity to a holistic space of indeterminate subjective awareness (*aham vimarśa*).

In Abhinava's view the problem with the *via negativa*, which has incidentally on more occasions than one, been ascribed to Foucault, is that it can never really be free of its content, but inevitably leaves a silent trace, unarticulated, but always poised to reemerge. Describing its peculiar

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[189] John Rajchman, *Michel Foucault: the Freedom of Philosophy*, Columbia University Press, 1985, p.122.

[190] cf. Abhinava on *āṇava mala*, *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 280-285.

perniciousness he proposes instead, quoting scriptural authority, "that method by which you reject [all this], reject that also." [191]

> To look again at the decentering of the self in Utpala's song,
>
> "O God, make my desire, my thirst for this world swell in delightful intensity, immersed like the worldly."
> Only let me see this all as only your body, the duality of thought (*vikalpa*) having set, dissolved within the I." [192]

we see that the self, subsumed in the mire of desire comes out on the other side. Once the decentering is carried to its farthest extreme, a transformation takes place where the whole world is understood in a new light, as the body of God [193]. And here within the complete and radical unmooring of constituted identity (***māyā pramātṛ***) through the use of desire, then ***vikalpa***, that tendency of language to constantly create dualities, i.e., the opposition of self and other, cannot remain, but dissolves within an unmediated subjectivity.

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[191] Abhinava, *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 286 quoting an unidentified textual source.

[192] Utpaladeva, *Śiva Stotrāvalī* -Song 8, vs.3:

"lokavad bhavatu me viṣayeṣu sphīta eva bhagavan paritarṣaḥ kevalaṃ tava śarīratayaitān lokayeyam ahamastavikalpaḥ"

[193] Also cf. Abhinava saying that liberated person sees whole world as his body, *Īśvarapratyabhijñāvivṛtivimarśinī* p. 312

The Soteriology of the IPVV

-- Now the question remains, practically speaking, how does Abhinava address for his readers the problem he outlines, that is, the mind's constant tendency to create an opposition between subject and object, to objectify the world and consequently render it lifeless. The context of Kāśmīr Śaivism provides a variety of methods. Here I will present one particular method which Abhinava outlines in the text I translated. For Kāśmīr Śaivism the problem arises from a fundamental misconstrual, a misapprehension of the nature of the Self.

And this misapprehension occurs on the most basic level of Self. One misreads the form of consciousness onto that which is lifeless, insentient. When one identifies with the constituted self, ***māyā pramāṭṛ***-- the body, the mind, the emotions, the intellect, the breath itself, or the vast empty space of the Void, one enscripts a false limitation onto one's true fullness of awareness and upon one's power, one's capacity to act. Consciousness then becomes contracted and then one says and thinks and feels thoughts like, "I am fair-skinned," "I am thirsty," "I am sad," misidentifying oneself with the body and the mind and so on.[194] As Abhinava tells us, then, Māyā, the irresistable and

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[194] *Īśvarapratyabhijñāvivṛtivimarśinī* p. 280, Here Abhinava gives a wonderful analysis, each of the 5 elements inscripted onto a different level of being, from body to the Void, and p. 327.

inseparable power of transcendent Being, yawns open and performs the impossible, her business of deluding, of veiling over her own (i.e., in this context each individual's) innate fullness of being. She manifests herself into the polarity of I and object.[195]

The particular method for resolving the opposition of subject and object which Abhinava outlines here devolves upon another metaphor, the metaphor of the third eye. It is visually concretized and mythologized in the image of the God Rudra, the terrifying form of the transcendent Śiva, whose function it is to destroy, to withdraw the universe into himself. When he opens his third eye, the fire issuing from it destroys the cosmos, burns up the *idea* of world as other, the duality of subject and object.[196] Here Abhinava takes the mythological and makes it a metaphor of the mind, the burning up of the duality of subject and object. This resolution does not occur through a Hegelian dialectic, through a synthesis of opposites, but rather through entering the juncture between the two.[197] The notion of the juncture between the two is rooted in a yogic conception of the body. It is the space between the inbreath and the outbreath. It is also the *suṣumnā*, the subtle middle channel located

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[195] *Īśvarapratyabhijñāvivṛtivimarśinī*, p.280.

[196] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 305-307.

[197] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 308.

along the spine through which the mystic power, the Goddess *Kuṇḍalinī,* rises in the human body. And it is the resonance of silence between two thoughts.[198]

We discover the juncture through the breath which equalizes the inbreath and outbreath (*prāṇa* and *apana*), the *samāna.*[199] As Abhinava says, this duality of subject and object takes on a dense variety of forms of opposites that the mind creates, of sun and moon, and their mystical counterparts in the human body, of day and night, of that which exists and that which does not, of birth and death.[200] The equalizing breath exists in the small portion of time which divides the inbreath and outbreath. This, Abhinava tells us is the resting place of the Self[201]. It is similar to the Viṣuvat, the solar equinox, which pervades and equalizes the light and dark halves of the day and the year. It is on the one hand, the point which makes things equal, day and night as two balanced halves, and at the same time, Abhinava tells us, the particular quality which defines this space is the quality of uneveness, of always making

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[198] *Īśvarapratyabhijñāvivṛtivimarśinī,* p.308. Also cf. *Vijñāna Bhairava* verse 26:
na vrajen na viśec chaktir marudrūpā vikāsite
nirvikalpatayā madhye tayā Bhairavarūpatā
"The Energy which is the Goddess, should neither go out [of the body as out-breath], nor come in [as the in-breath], but rather fills up and expands as the form of wind. Entering into the middle, as between two thoughts, that is the form of Bhairava.

[199] *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 343.

[200] *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 350.

[201] *Īśvarapratyabhijñāvivṛtivimarśinī,* p. 343.

something more and something less, just as the days and nights grow shorter and longer in the passage of a year.[202] So the idea of equalizing exists intimately and mutually conjoined to the notion of making uneven. This is precisely the notion of juncture, the indeterminacy of being. It is the source out of which the opposition of self and other arises. And when one follows it to its rest 10 fingers' length below, in the area of the heart, the awareness becomes still and the equalizing breath transforms into the breath which rises (*udāna*) in the mystic subtle channel along the spine.[203]

So, to conclude, the juncture between two thoughts, between breaths, between waking and sleeping, is space, a no man's land between identity of self and identity of other, the undefined and indeterminable space where the I leaves off and the other begins. This intersubjective space is in its essence always in fluctuation, always something more and something less. By entering into the heart of this space, one becomes able to reclaim a freedom to act without limitations and the awareness of one's inherent fullness (*pūrṇatvam*) of existence.

As Abhinava puts it in a set of verses:

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[202] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 349-351.

[203] *Īśvarapratyabhijñāvivṛtivimarśinī*, p. 349-351.

> The Infinite (*anantakam*), from Brahmā down to a worm, which in the three worlds is the multitude of wheels, the psychic centers in the one who perceives -- this all is made to manifest by the two eyes, which imparts to all this its own color, the duality of two inherent in a pair of eyes. The I, which rests in the intellect, having perceived the infinite Energy, desires to give up the vision of duality. From devotion to You, the pure path is fully shown and cultivated, without any bars. Then when one perceives the entirety of creation which has come forth with equal vision, seeing all as equal, this state is called being seated in the bindu, the spaceless drop at the center, making the third eye brilliant. Considering the forms of the universe to be inwardly created, I, having taking refuge in the vision of non-duality, I am Śiva. This is the refuge which makes superfluous all other refuge".[204]

Abhinava tells us to look into the core of being, and as he says, "this penetration into the core is not like a literal statement as in 'I have entered the heart, it is the supreme Goddess,' rather it is the search inside the heart." [205]

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[204] *Īśvarapratyabhijñāvivṛtivimarśinī,* p.350.

[205] *Parātrīśikā Vivaraṇa*, p.78.

Īśvarapratyabhijñāvivṛtivimarśinī

Āgamādhikāra

Analysis of Contents

First Chapter.

He begins by delimiting the topic; stating this section's concern with what should be included in the list of Archetypes (*tattvas*).

The primary purpose of this entire section is to delineate the true nature of the Archetypes, and especially how all the Archetypes are in essence not different from the sole highest reality, Śiva tattva.

He continues with an explanation of why the topic is relevant to the goal of recognizing the Lord.

An essential part of his program centers on establishing that action is not fundamentally separate from knowledge, but that rather it is a grosser manifestation of knowledge. A discussion concerning this ensues. A part of the distinction between knowledge and action hinges on the concept of time, but, an opponent questions, time is an evolute occurring on the Archetypes at the level of Māyā and below, but how can we ascribe time to beings who exist above this level on the level of Vidyā and so on? The view taken by Abhinava is to accept the notion of sequence and this idea is established and discussed

at some length. The notion of sequence is embodied in the slight stir of motion called *spanda*, and exists even in the highest Archetype of *Śiva*.

The distinctions between *SadāŚiva* and *Īśvara* are discussed and why two separate Archetypes are necessary to delineate the functions that these two perform, i.e., the functions of withdrawal of the world as "this" and the unfoldment of the world as "this". Still in a variety of ways, Abhinava insists that these two and all the subsequent levels of the Archetypes have as their essence the Archetype of *Śiva*. At the same time, the discussion continues to follow a sequence where the Archetypes are explicated in descending order.

He also wishes to make it clear that the "I" which is consciousness and the "this" which is the insentient object which comprises the world cannot be both subsumed into a third more encompassing category. The implication here is that the "I" and "this" do not form an binary opposition (of the sort we find in Nāgārjuna) and which Abhinava would label as a species of *vikalpa*, conceptual dichotomization. The principle of *Vidyā* does not function as a third category subsuming the "I" and "this" of *SadāŚiva* and *Īśvara*, but rather as a mixture of the two.

Discussing the principle of, he also discusses how it differs from the principle of *Māyā*. This leads into a discussion of the nature of *Māyā* and also of the difference between the kind of obscuration that *Māyā* causes and that which is caused by the Lord. *Māyā* is the cause of two types of ignorance, the

first, a deeply rooted lack of awareness of the Self, and the second, where one construes something which is not self, like the body, etc., as the Self.

He addresses the notion of the "Group of Eight" the five subtle elements and the ego, intellect and mind, the different ways of defining the Group of Eight and how ultimately, the Group of Eight are in reality insentient attributes ascribed to the Self. To misapprehend oneself as the Group of Eight is due to the impurity occasioned by Māyā, which causes one to see duality. On the other hand, the Lords of Wisdom, though fettered by the Smallness impurity, are not bound by the ignorance caused by Māyā.

He talks about the condition where the state of the Void (*śūnyatā)* is mistakenly conceived as the Self and discusses the nature of the Void. He also discusses the nature of the Archetypes which are called the sheaths, time, attachment, and so on which tie an ignorant person to the state of bondage.

A discussion of *Prakṛti* follows the lengthy section discussion the sheaths. Nature, *Prakṛti*, in this school is insentient object, however in essence Nature is not other than the working of the energy of *Māyā*, which is not other than the supreme Energy, *Śakti* of the Lord.

He continues delineating the sequence of Archetypes in descending order, touching upon the elements and the inner, sensory and motor organs.

Second Chapter.

He begins by discussing the functions of the three deities, Brahmā, Rudra and Viṣṇu. Rudra differs from the other two in that the function of Rudra is to destroy the duality of Subject and Object, the "I" and the "this". The capacity to burn up duality is symbolized in the three eyes of Rudra.

This is followed by a discussion of the nature of the subtle body, the Group of Eight and the Void. He also includes here an in-depth discussion of the difference between someone bound (*paśu*) and someone liberated (*pati*), while recognizing that from the ultimate standpoint, to speak of liberation is somewhat nonsensical and implies a duality.

He continues by presenting in greater detail the nature of the bound soul. Here he focusses on the nature of the three impurities, *Āṇava, Māyīya* and *Karma*. First he treats *Āṇava*, (Smallness) impurity then *Māyīya,* (which relates to *Māyā*) and lastly *Karma*. In the course of this fairly lengthy presentation, each of the these three impurities is considered primary and the most essential in its respective context. Smallness impurity is responsible for making us limited, wresting away our essential freedom (*svātantrya*). *Māyā*, on the other hand is the cause of duality, making us see the object as essentially separate from ourselves. The importance of the impurity related to *Karma* lies in that it is the impurity which causes us to be reborn. Each of these three types of impurities and a the combinations of these three are then

assimilated and applied to the different classes of entities, such as Lords of Wisdom and Lords of *Mantras*, and Knowledge-only beings. These are also assimilated to the states of beatitude describe by other schools, such as, for instance, the *Kaivalya* state of the *Sāṃkhya* school.

He then describes the five states, viz. waking, dream, deep sleep, the Fourth state and the state beyond the Fourth. In this context he explains that the first three should be rejected and the latter two embraced as leading to liberation. These five states are also assimilated to the five breaths, *prāṇa, apāna, samāna, udāna* and *vyāna*. Again the lower three should be rejected and the latter two embraced as leading to liberation. The third breath *samāna*, merits special attention for its transitional function. It makes the other two, *prāṇa* and *apāna*, even, so to speak and paves a way for the breath in these two to enter into the central channel (*suṣumna*) which, again is, in the tantric framework of Abhinavagupta, a means for liberation.

Īśvarapratyabhijñā vivṛti vimarśinī [1]

Now the first section:

> I bow to him who pierces through and pervades with his own essence this whole, from top to bottom, and makes this [whole world] to consist of *Śiva*, himself. I bow to the One who sprinkles the immortal nectar of his own self, rising to the highest abode. ||

Knowledge and Action have been described in great detail in the previous two chapters. Now we shall address (another topic) which was mentioned in the chapter on Action in the following verse:

> of the variegated picture of the universe... (2/3/15)

and so on. The inherent nature of the Energy of Action (*Kriyā śakti*) is defined as the stainless, shining, effulgent manifestation of all entities. There it must be asked, what comprises the class of entities? [What is included and what not?]

In trying to define this, our powers of direct perception are not capable of perceiving everything visibly, perceiving the whole without any gap. And inference, too, is like this, because is is impossible to ascertain the connections between entities and the accompanying circumstantial evidence.

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[1] Note: the pagination for the IPVV written at the top of the page corresponds to the KSTS version.

On the other hand, the scriptures are by nature a limitless expanse of Light (*prakāśa*) coupled with Active Awareness (*vimarśa*), the uncontracted immediacy of Being of the Supreme Lord, and so the scriptures have the capacity to fathom the universe. Consequently then, [this topic] is introduced in the *Vivṛti* text, for the sake of establishing and presenting the *tattva*s, the Archetypes behind the [various] categories of things, behind the whole variety of entities. And the scriptures which come from the Supreme Lord, these alone have the power to ascertain and explain these Archetypes. Reason, however, is used to support the scriptures.

Now, it would not be correct to say that for our present topic -- i.e., to convey the recognition of the Lord-- it is not [actually] necessary to establish the knowability of everything, [i.e., to prove that everything is capable of being known-- since all we really need to be concerned with is the highest, the recognition of the Lord. However this is not correct, because] only to the extent that one makes the world into an object, to the extent that it is known, can one then transcend the level of object, of thing to be known and allow the true sense of the knower to take root in the heart, its fullness being grasped by the inner organ [mind, intellect and ego] as [in fact] beyond the realm of the knowable. As it is said in the *Spanda Kārikās*:

> Desiring to see everything, when one gets established, all pervasive [in the first urge of the state of *paśyantī*], then why say more, he himself alone enjoys this [thus with the will to

see all objects what remains is the one who sees, the true subjectivity, as the enjoyer].[2] (*Spanda Kārikās* 43).

[2] Note also that *dṛk* also functions as a substitute for "*jña*". cf. Helene Brunner, *Ritual and Speculation*. p.4.

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The words "the whole attainment" [taken from IPK 1.1] should be taken as an adjective referring to "***prajñā***" - insight. [I.e., this insight is the full, complete attainment]. This becomes clear if we take the words in the sense of a ***bahuvrīhi*** compound. In its essence the "whole", which has the nature of form and action, and which is, [and becomes] in fact, the proliferation of place and time-- this "whole" shines in consciousness as undivided. The whole shines through by its own light alone, pervading [everywhere], having all powers, and eternal form. Although because of fear, which is none other than the veiling of ***Māyā***, it may appear otherwise [i.e. we perceive limitation], there also [we] take refuge in the scripture of the Lord.

> To this effect, it is said:
>
> The Truth spoken by the Lord is the single proof. The sayings of the Lord can not be contradicted by gross human evidence.[3]

Keeping this in mind, the chapter on scripture is given. There in eleven verses, beginning with "***evam antarbahiḥ***" and ending with "***sthūla sūkṣmatvabhedataḥ***", he shows the true nature of each of the Archetypes individually, beginning with ***Śiva*** and ending with the earth. Even though these categories, the Archetypes, have been established by the scriptures,

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[3] quote taken from Jayanta's *Nyāya Mañjarī* (Sanderson).

the use of reason aids this process [as well].

Because the Archetypes are used in the process of formulating proofs, each one separately manifesting its form in the things [encountered in the world]-- because of this, these Archetypes, these categories, are commonly understood to be "universals" in other philosophical systems. Due to that grace of the Lord which takes the form of the power to restrain and limit, these [other systems] understand and explain the various things which manifest, the body and the earth and so on, as having [either] common or distinguishing characteristics [in the case of *Nyāya*]; or that things shine in their own innumerable peculiar characteristics [in the case of Buddhism]; or [in the case of the *Vaiṣṇavas*] that all things are modifications of the *vyuhas* [the four forms of *Viṣṇu*] and *vibhavas* [partial aspects of the *vyuhas*]. The purport of this chapter is to show the interconnection, from highest to lowest, of this whole creation [thus to go a step beyond the limitations of these other systems].[4]

There, taking recourse to this idea, he gives the relevance of this section with the previous section and concluding with a refutation of the opponent, he shows that everything is the Archetype of *Śiva* alone and this highest truth- *Śiva* - is the reality of all beings. To this extent, this very Archetype, because it is linked with knowledge and action is the essence of *vimarśa*, Active Awareness, and he delineates its real form:

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[4] Seeing this as a doxographical reference may be reading into the text. (Sanderson)

> In this way, ***kriyā***, Activity, functions both internally and externally following a temporal sequence. It belongs to the Subject alone. Knowledge and actions are inseparably mutually associated with that [Subject].

It can not be proved that the relation of cause and effect is grounded within what lacks sentience, [i.e., mere dead matter --contrary to the assertions of some- ***Sāṃkhya*** for example]. But rather the relation of cause and effect lies only with that which is conscious. Although the form of the conscious is in its highest reality the nature of the expanse of Light (***prakāśa***) and an Active Awareness, because of its capacity for freedom, it has the nature of shining both internally and externally. It causes time-- which is in fact simply sequence-- to arise. Consciousness takes as its body the Energy of knowledge (***jñāna śakti***). This knowledge takes form as the possessor of attributes, and Knowledge accepts as its attribute the power of action (***kriyā śakti***), which has the nature of both externality and internality, and which causes the manifestation of sequence.

In this way, it is stated as "that" [the Subject, singular case and perhaps a reference to the ***Upaniṣadic Mahāvākya "tat tvam asi"*** as well as referring to "***tat-tva***", i.e., Archetype or Principle]. This is because of the mutual inseparability of ***jñāna,*** Knowledge and ***kriyā***, Activity which have the respective natures of expansive Light and Active Awareness. And "that"

alone is the highest ultimate nature of all entities. Because of this the Lord does have the freedom to manifest this expansion [which is the universe] and to perform all the five acts [of creation, maintenance, etc.] by means of accepting the power of *kriyā*, action. With this teaching, which is useful for meditation, etc., it is stated that even though objects are made to manifest, to shine [so to speak], and they manifest in form which [naturally] appears [as a variety, not a unity], still this is all the Archetype of *Śiva*. As it is said:

> It is said that the quality of freedom [belongs to the Supreme Lord. He creates the Gods *Īśa* etc. as aids to meditation] (IPV p.268, 1/5/16).

Also in the *Śrī Kiraṇāyām*:

> How can the Archetype of *Śiva* which is first, chief, and beyond *Māyā* shine forth, and manifest on the level of the mind?

He answers this question by stating:

> *Śiva*, whose light is his own, pervades below.[5]

The state, the quality of his own self-luminousness is in fact this very freedom to act. Pervading below refers just to this creation, [the world here]. This is the meaning of the verse.

The writer of the *Vivṛti* states:

> both knowledge and action are connected with the elements of the physical world (1/1/4).

The view of the opponent has been expressed -- i.e., that those things which

[5] Or, "*Śiva*'s own light pervades below."

need to be stated regarding the recognition of the Lord within one's own self have already been fully explained. Now what is the point in probing this new topic, introducing a new section to delineate all sorts of other things [not directly relevant or useful to finding God]? Taking this doubt to heart, the purpose of this new chapter is briefly introduced, beginning with the word "*evam*" and ending with the word "*upadarśya*". He shows the relevance of this section to the topic at hand. And at the same time, by presenting this seed of doubt with the word "*upakramate*", he also introduces an explanation of the verse. The *Śiva* Archetype alone is the [real] essence, the body of all entities.

"On the wall [of the world which is itself *Śiva*] the shining of the picture of all beings" -- This statement indicates the effort of the author to ascertain the nature of all these [beings, the "didṛkṣaya" of the *Spanda Kārikā* verse quoted]. And the purport of the entire corpus of scriptures means to indicate that the *Śiva* Archetype alone is [all this].

Thus in a round about circuitous way, the verse is introduced and the former method [from the previous section] is also followed in the introductory section.[6] Now you may say that it makes more sense to speak of the action as belonging to the doer of action and not to the one who has the experience of subjectivity [during the process of activity]. Here he says, "manifestation". Even though in giving external reality [to something], that thing in fact exists only as appearance, a [conditional] manifestation -- nevertheless what is intended here is the ordinary form of all knowing Subjects in the world, comprising the specific activity of the hands and feet, etc., of the agent, because this idea is generally accepted in the world. And he shows that [it is accepted by the world] with the word "*saṃjñā*", "convention". The highest Subject, defined as the *Śiva* Archetype, is impossible to analyze from a worldly level because it is beyond the world. This is the idea he has in mind here.

Although it is through [examining] the subjectivity of the *Māyā*-bound knowing Subject that the Principle of subjectivity is explained, still the host of worlds and Archetypes are not created by this [lower] *Māyā*-bound Subject. Even then the Archetype which is the *Māyā*-bound Subject also is at base just the Archetype of *Śiva*. By a two-fold method, by analogy and through being coessential, because of its universality and because of its having one single

[6] Or, "the traditional procedure of listing the essence in the foundation is followed here."

form ultimately the [*Māyā*-bound subject and the knowing subjectivity of the Lord] rest in the one Archetype. With this purpose in mind [i.e., the ultimate unity between the subjectivity of the Lord and that of the *Māyā* deluded soul] the words "Principle", "Archetype" "*tattva*"[7] have been used. So here [in this section] he talks about the *tattva*s, the cosmological Archetypes comprising the world.

With the word "etc.", [he indicates] the collection of bodies and jars and so on to be manifested by the *Māyā*-bound knowing subject. The words "belonging to the self" in the *Vṛtti* refer to the Archetypes and worlds etc. [They belong to the self] because they are [essentially] not different from the knowing subject, which has been [already] pointed out. Hence the particular term "*ātman*"- "self" has been used to point to the Subject, the Subject with its capacity to know, as it has this capacity of swinging between both the object of action and the doer of action. When *kriyā* - action - is analyzed, [we see] it as the locus of the object of action or as the locus of the doer of action, *kriyā* itself in fact maintaining a single base, being itself one alone.

From the highest standpoint there is no difference between the manifestation of a pot and the manifestation of a piece of cloth, since there is no differentiation in the single consciousness at the highest level which pervades both pot and cloth. But ok, let it be that there is a differentiation

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[7] Literally "that-ness", containing the connotations of unity and identity that the demonstrative pronoun "that" implies.

among [different] actions, because the difference created by *Māyā* colors the manifestation. This is the ordinary reality.

Surely, when the subject exercises that capacity [for actions] which is [none other than] the object manifesting at a given moment as [a particular instance of a] category, then in this connection [between the object and Subject] knowledge is absent. So one may ask, [i.e., the followers of *Sāṃkhya*], why couldn't there be some other thing [such as action] bereft of knowledge imposed upon this knowing Subject? To this doubt he replies, "the nature of consciousness". The Subject's form, which is a unity of consciousness contains [also] an excess, an abundance of awareness. This is deposited into the side of the object that is going to be created. So inwardly the [object] has the attribute of *śakti*, Energy which is none other than the form of consciousness. This is what he points out with the words "having the nature of consciousness" and, that is to say, why this is appropriate.

Only someone who knows [them] is properly qualified to do rituals, [and a ritual is essentially an *action*]. And that person has this abundance of knowledge. So in this sense although the *āgama* explains the [ritual, how to do it], nevertheless it only works if the meaning already exists rooted in that [person who will perform it.] In this sense the action is an extension of knowledge.

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O.k., in another way, granted that knowledge is useful in action, but how can we say that action increases knowledge, since we can see that [knowledge occurs], is made complete, also by mere contemplation [without action]?

However, when we also make action into the supreme Archetype, by extending it all the way into the body, and having made it steady as Active Awareness, and offering this whole worship to the supreme Lord with the idea that there is no separation, then this active awareness, with its various parts, smearing with sandalwood paste into the lotus of the heart etc., this is properly called the ritual of worship. Knowledge also does not become steady without the actions of offering worship etc.

And this is what we find in the *Śrī Gamāgama*[8]:

> *Yoga* and Action are not different from each other. The intellect which has risen to the true reality in calming the fluctuations of one's mind, that is designated as Action.

And I have explained this in my *Vārtika*:

> The mental fluctuations in one's own mind are born out of

[8] Text identification pointed out by A. Sanderson.

delusion, the sense of impurity and *karma*. The intellect, which is in essence pure consciousness, settles upon the group of the Archetypes, which begin in the body and extend externally and calms these fluctuations. That in fact is action, and that is also [what we call] *Yoga*[9] absorbing and dissolving the Archetypes in consciousness. In the world as well, in a statement like "I am going," the activity of going first blossoms inwardly and then enters into the body, the sense organs and space[10]. So, even that which is called Action is really only just knowledge (*Tantrāloka* 1/155).

This is what he shows with the words, "mutually inseparable" etc. He says, "in another way" to indicate that in another way the relationship [between knowledge and action] is not essentially mutual in the same way that the genus tree and the class of trees called *śiṃśapā* [are not actually mutual since one circumscribes the other]. While on the highest level they are designated as identical, yet because of the distinctions in our awareness [on the level] of their manifestations there is difference. So both the words "in another way" and "different" are allowed in the argument in order to prove [the

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[9] Yoga here is assimilated to knowledge, *jñāna*. Also note variant reading: *Tantrāloka* 1/155a: *syāt* = IPVV: *'pi* and *Tantrāloka* 153b: *kṛtau* = IPVV: *kṛteḥ*.

[10] Note minor variation from *Tantrāloka* 1/154a: *akṣām* = IPVV: *akṣam*.

mutual inseparability of knowledge and action].

The words "If by name" means, if you suggest that only that which is conscious can act-- and so we have a problem in the case of the statement, "the chariot runs"-- [well we solve the problem by realizing that the sentence] is again intended metaphorically. We make a statement like this because it's easier to say it this way. This is the idea here.

Now you may say, that it's fine to suggest that the Supreme Lord possesses both knowledge and action as a mutually inseparable pair.

The Supreme Lord whose nature is in fact awareness, which continuously naturally manifests ever anew the five-fold activity. For the bound soul, however, when the occasion arises for knowing things existing in the universe which have already previously been created, like the color "blue" and so on, there is not a new manifestation. [So in this sense, action is not a quality we can impute to the bound soul, who in this case could be assimilated to the *Sāṃkhya* notion of the lame, i.e., actionless *Puruṣa*].

However, this idea is being refuted by the words "*Māyā*" etc. Here also the words "by means of" [in the statement "by means of *Māyā*"] limits this idea as well. The statement --"It is correct that they are mutually inseparable" -- is connected with the previous one. [I.e., the mutuality of action and knowledge refers to the limited bound Subject as well]. The lordship which is the form of consciousness associated with [beings on the level of *Māyā*] is not any way separate or different from lordship [of the Lord] which has the nature of knowledge and action. This is what the words "by means of that" refer to [i.e., by means of the very same lordship, which is the Energy of *Māyā*, the power to will (*icchā śakti*) associated with both the Lord and limited Subjects]. So it is correct to say that even for bound souls, knowledge and action are mutually inseparably present. We read in the *Nareśvara Vivekaḥ*[11]:

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[11] This lost text should not be confused with the dualist-oriented *āgama*, *Nareśvara Parīkṣā*.

Bound souls are both conscious and unconscious in form. Because of the quality of consciousness the Great Lord is only one. With this [since the Lord is one] there can't be anything at all which is lacking consciousness. How is there any grounds for criticizing?

It may be asked -- why doesn't the Lordship of the Lord manifest all the time? He counters this doubt with the word "blue" and so on. This can also be explained, as it was earlier -- by means of the Lordship of the Lord, even the souls bound in *Māyā* have a capacity for creation. Thus the text does not contradict itself; a single flavor permeates throughout.

[You may say that] in the *Vṛtti* he states, "actions belong to the knowing subject". Thus the use of the genitive signifies possession, but it does not, however, indicate the sense of doership with regard to making something external [i.e., that actions are knowledge made external]. Nevertheless, there also [this particular meaning] is not prohibited because of the grammatical rule "in the rest, either option". So we may take the genitive case to be either one of doership or possession so long as the case ending is not in the feminine.

[To further support the idea of doership] the text says "Or by his own independence" - accepting the idea that there is creation which is not dependent upon the creation of the Lord.

Indeed it is said:

Because it manifests into a particular condition [depending on]

whatever way it is conceived in the intellect, so consequently in whatever way it is desired, [it is created] (1/6/11 *Vimarṣiṇī*[12])

and so on [the idea being that even for an insect creation occurs; first established within the intellect and then externalized]. Now someone might say -- what's the point of this discussion of the levels of the limited self? In reply he says, "Pure Lordship" [is in reality connected with them also]. [Again] one may say -- if these [the lordship belonging to limited souls and that of the Supreme Lord] are not different from each other in reality, then what's the use of discussing their distinctness? However, even [though it exists as a unity] a manifestation of distinctness is not extremely impossible. He shows this by the word "whole". And this occurs, [the text says] "at the level of the creator". When those [beings] belonging to *Māyā* -- even down to a insect -- when they do their own deeds, that which is to be done first stirs in the heart. At the stage of stirring in the heart it becomes something which has duality, distinctions. First, before this it is consciousness without distinctions

[12] This quote does not actually occur in the extant text of *the Vimarśinī*, though the idea is similar.

and then it has differences. Even though there is sequence and hence action does exist-- because action necessarily implies sequence-- nevertheless it is not blatant enough to make people happy. This is because of their desire to have what they perceive inwardly to be universally seen and because sequence is [usually] defined [as the reverse process, not moving from inward to outward, but] as grasping inwardly the innate form of the object which is already available to the senses externally. So with regard to the sequence it is incomplete, imperfect and so they incorrectly conceive that this action, which is really the nature of Active Awareness, --they think that it too is imperfect. But having come up with this incorrect supposition -- it is not appropriate to then call it knowledge. The words "it is said" means that it is considered this way in the world, [from an ordinary unenlightened perspective].

You may ask-- if happiness and so on, that we get from a pot etc., are created only internally on the level of the intellect, [i.e., only merely] imagined, then how can we call that activity? He replies, "internally" [indicating that activity in fact applies also to mental processes occurring internally]. This is immediately followed by "and also". The word "also" signifies that the activity [which is creation] occurs not only externally, but also inside. The word "and" is added to imply the author's prescience of the aforesaid doubt. In this way [the author applies this type of explanation] at other places in the text.

However, [looking at it solely in terms of what occurs internally,] is there any basis for sequence [which would only apply to the internal]? He says, "and also internally" [sequence arises].

In fact it is on the level of intellect itself:

> and [established within the Self] of the Lord the host of created beings shine (1/5/10 *Vimarṣiṇī*).

By the logic of this, [what is created] occurs internally as the Principle of consciousness and then becomes externalized.

One may object there, how can mere consciousness have sequence? This is as we would have it as well. For this he says, "mere consciousness". [In 2/1/2 of the *Vimarṣiṇī*] it is said:

> Only on a worldly level does sequence occurs.

You may ask then, well, how it is that the influence of action [extending both inwardly and outwardly] is not shown in the *Kārikā* and *Vṛtti* texts? To this we respond, "Who says it is not shown? In so far in fact as the *Sūtra* text says "occurring inwardly and outwardly" it points to action which permeates all through, inwardly also.

To make it clear that Action is capable of manifesting sequence there [i.e., inwardly and in the Lord- who is '*cinmātra*' pure consciousness], the word *śakti* is used. The words "of Him", however signifies the one who has the form of full consciousness-- the pure creation of the Lord, where it is said:

> In the pure creation *Śiva* is the creator, the one who performs actions ...

However, in the impure creation of ***Māyā*** it is said:

> ... the Lord is called ***Ananta*** [one of eight ***mantra Maheśvaras***].

In reality everywhere doership belongs to ***Śiva*** alone. Even so because of the will of the Lord from the notion of personal ego it is said of others that they have doership.

As *Vidyāguruḥ* says:

> Whosoever perceives with the senses, the highest of the high, down to the lowest below and even those who see by means of inward imagination coming from their profound spiritual practice-- your rays are really the cause here [of what they can do and see].

There in the creation of the Lord, from the perspective of mere consciousness lying in the core there exists the state containing both inner and outer. However, *Māyā*'s creation spreads out, expands into many branches, with the Lord still lying within the core. And that creation is two-fold still when the Energy of God, the highest *Śiva*, spreads open. When that Energy manifests inwardly, naturally it is called the Energy of Knowledge. However when it expands in stages with its Active Awareness gradually becoming more firm and fixed, then it manifests externally. This is pointed to as the Energy of Activity. The scripture states:

> When "this" [particular thing] is very clearly defined as "this" in just this way, and clearly differentiated from some other thing, and then when one causes it to be known here in the world, that is called the Energy of Knowledge (*jñāna-śakti*).
> "Let this thing be in this way, with this quality" - when again the thing is made to manifest externally here with just this quality like that-- then it is called Activity (***Mālinī Vijayottara Tantra*** 3/8).

It is correct that God who is really the Supreme [transcendent] *Śiva*, even though existing [at this highest level] without sequence [still] has the Energies of Knowledge and Activity joined. You might complain -- while it's fine to

have sequence in the creation of ***Māyā*** because of the unfolding of the Archetype of time [which occurs within ***Māyā***], but how can it be said that the creation above the ***vidyā*** Archetype, [the pure creation] could have sequence since there ***Māyā*** has not emerged? Consequently there can be no connection with time there. Here he says, "and here". Here it's because the limited souls who are to be taught are associated with duality. And they partake of time and sequence. Even there in the state of ***SadāŚiva*** "This-ness" unfolds, even though it is covered over by "I-ness" and these limited souls necessarily adhere to the arising of [things, sequence], associated with birth. Consequently entrance into a lower state ensues. Hence with regard to limited souls there certainly is sequence, but it has not sprouted visibly [in the highest ***Śiva***]. So what is the use of irrelevant discussion? "Possessing duality", just as in the case of ***bhūma*** etc., the grammatical suffix ***matup*** is used, meaning that they are ***within*** duality. Supporting this we find written in the ***Śiva Dṛṣṭi***:

> When however the creation of the Lord happens, delight spreads open in a glorious consciousness, resulting in a variety of effects in a multi-colored design, then there exists the mind-stuff poised, just about to [act]. That intent of the will is the first instant of time. (*Śivadṛṣṭi* 1/7-1/8)

Even the highest Reality, *Śiva*, the energy of bliss--which is that form where unfolding is just about to happen-- that energy of bliss has priority, i.e., primacy, and prior existence with regard to the energy of will, [i.e., there *is* sequence here as well]. The word "*tuṭi*" is explained as a unit of time. Otherwise in the absence of sequence how could there be states of priority and posterity? However, with reference to those who are to be instructed and to those limited souls who are completely within [the grip of *Māyā*]. There [the notion of a lack of sequence] is appropriate. [This section goes against those who want to put the absolute completely beyond the reach of time. Abhinava says this is acceptable as a teaching for bound souls, but it is not the truth.]

You may protest that it says here in this verse that limited souls which are created have sequence; [since they exist within time], but the *Śiva* Archetype does not. In reply he says "because of the universality of the Subject. [I.e., the Subject, who resides in the limited *Māyā*-bound individual is the same as the Subject which is *Śiva*, so if the limited Subject can manifest sequence, surely the *Śiva* Archetype has the capacity to also contain

sequence]. There also, in fact, the presence of sequence is proved. So [the text] says "that, in this way". Alternatively, he says, "Or perhaps" these souls, these *Māyā*-bound souls do not at all [have sequence either] here viewing them from the perspective of the ultimate reality. || 1 ||

Now you may say, if the *Śiva* Archetype is indeed just like this, [i.e., not really entirely transcendent, but containing sequence] then what is the use of any other Archetype apart from it, particularly, how should there be the different Archetypes of *SadāŚiva* and *Īśvara*?

The *Āgama* states:

> Three Archetypes are spoken of as example, they are called the paths[13] of *laya*, absorption, *adhikāra*, authority, and *bhoga*, enjoyment. The category called *pati* is well-known there as the first [highest].

By this is indicated that the Lord "*pati*" has the quality of lordship, "*Īśvaratā*." [It is spoken of here as 'first' which means that being first it exists before space and time have come into existence]. So how can sequence apply to these Archetypes which rest in the one single Archetype of consciousness which is not joined to space and time? Admitting this, Utpala reconciles this view with the next verse:

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[13] It is possible that these three may be assimilable to the *adhvas* elsewhere outlined in Kashmir Śaivism, connected with the subjective and objective expressions of experience in *varṇa*, letter, *pada*, word, and *mantra* and in the worlds, *bhuvana*, and Archetypes, *tattvas*, and so on. As paths, *adhvas*, they may also be a general tripartite scheme for classifying the various entities in the universe into three grades of existence where *laya*, absorption, is the highest and *bhoga*, enjoyment is the lowest.

However the first Archetype is named *sādākhyaṃ* because of the blossoming of the state of innerness. However, when the external becomes predominant, supreme because of that predominance, supremity, it is connected to the Supreme Lord.[14] || 2 ||

It is true, the *Śiva* Archetype is the one single existing thing, but even so there is some internal distinction. That is what is being stated. That [*Śiva* Archetype] alone by its own energy in its own self causes its own multiple reflections to shine as reflections. As this variety manifests, so time and space should then also manifest because this multiplicity consists of differences, divisions in forms [i.e., with reference to space] and actions [with reference to time]. So, when teaching about sequence in creation, the first Archetype to be seen is the state *sādākhyaṃ*, belonging to the eternal. That state emerges in what is called 'being' *'sat'* and it manifests predominantly inwardly, with the form of knowledge.

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[14] Here there is a pun where the word *'parataḥ'* can also indicate otherness, i.e., the externality of this state of the Lord.

Since it begins in the proclamation of being, with the statement, "[it] exists" "[it] exists" so it is referred to by the word *SadāŚiva*.

Even in the unfolding of "This-ness" [as the external world manifests], the quality of *Śiva* in fact remains, so he is called "eternal" [i.e., '*sadā Śiva*]. When God, taking the form of the Energy of Activity is in an external state, his supremity[15] becomes predominant, indicated by the word "Supreme" Lord because of his capacity to nourish and because of that power of God to make the impossible happen. It is appropriately pointed out that the Archetype of the Lord (*Īśvara*) necessarily should come after *sādākhya* [i.e., *SadāŚiva*, because knowledge/being comes before action].

This is actually stated [in the verse by his mentioning *Sādākhya* before *Parameśvara* and in the *Vṛtti*]. Here [*Sādākhya* etc.,] are conceived of and exist as essences, [not as deities.] A Principle, an Archetype is the state of a thing which causes a unification, making the various forms of different classes into one genre called a universal. So, mud, stone, wood, bone, flesh, etc., all [come under the rubric of the Archetype] earth (*pṛthivī*), a flowing stream, a well, a river, ocean, etc., are water.

This is stated in the *Śrī Mataṅga Āgama*:

> An Archetype is that which manifests its own inherent qualities taking the form of a thing, some object. As seen in the textual tradition[16] the

[15] Part of the meaning here again relies on a pun in the word *para* meaning both "supreme" and "other".

[16] Or until the end of the present *kalpa* -- according to Nārāyaṇa Kanta's commentary.

> Archetype is the distinct manifestation of the [particular] position, the abode of [some particular] thing [unlike the actual object which inevitably decays[17]]. Remaining unchanged, not deviating from its own mode of existence and spreading wide it retains control of its own self. Indeed it is not pervaded by some other thing. For this reason, in that it pervades a [class of objects], existing as [those particular objects'] "This-ness", it is called the Archetype of that [particular thing]." (1/5/4).[18]

There in the first creation, the class of pure conscious beings called the Great Lords of *mantra* have a circle of existence. In the first [moment of] creation it is conceived as only simply a mere cloudy indistinct outline of a picture, resembling the indistinct, fuzzy heap of entities which are the objects appearing to our inner sense organs [mind, intellect, ego, not sight, hearing, etc.]. And, in the dissolution it shines as image reflected, intent on destruction as it were. There in the circle of beings that class of conscious beings appear to be spread out like that. The Archetype called *SadāŚiva* is the universal consciousness which shines as the genus behind the different particular [forms of consciousness which are the Great Lords of *mantras*]. However, [one level down, the ordinary] lords of *mantra* [rest] in the state of maintaining [the universe] in the image[19] of a fully completed picture, like that which is apprehended by our external sense organs. The Archetype of *Īśvara*, the Lord manifests in the form of the lords of *mantra*.

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[17] Again according to Nārāyaṇa Kanta.

[18] Changes in text according Pondicherry *Mataṅga* = ln.3 "*tataḥ cātmavaśam jagat*"; also change "*no*" in ln.4 to "*vā*". Also some discrepancy in verse number citation.

[19] Here I take "*pūrṇacitrapratime*" as a *bahuvṛīhi* modifying "*bahiṣkaraṇavedyasadṛśi.*"

The *āgama* states:

The Supreme Lords exist and reside in the Archetype of *Īśvara* alone. Following the will of *Śiva*, they are all Lords of the world (*Matańga Tantra* 1/5/5).

However, the deities *SadāŚiva* and *Īśvara* preside over the Archetypes of that name. Worshipping the Archetypes, in the way that *Brahmā* and *Viṣṇu* and so on are worshipped, etc., is inapplicable. The meaning of the verse is -- "why are not *Brahmā* etc., not counted amongst the *tattva*s, the Archetypes? It is made clear in the *Vṛtti* and *Vivṛti*. [In the *Vivṛti* text he shows this] by using the two words "inner" and "state" and in the *Vṛtti* text with the word "*Īśituḥ*" "of the Lord" he refers to the *Śiva* Archetype. || 2 ||

Calling this [*SadāŚiva* and *Īśvara*] by different names in effect implies a duality, two [separate] Archetypes, [not as the unity it actually is]. But here this is not the case. Becoming confused one may ask, "why is this so?" He responds to this with the next half-verse:

The Lord (*Īśvara*) is unfolding externally, *SadāŚiva* is withdrawing inwardly." From His [process of] unfolding the world arises |

Here with the word "unfolding" he indicates the Archetype of *Īśvara* which is capable of a consciousness of the world [the external] and which specifies and arranges a distinct manifestation of the world in an external way.

"From [*Śiva*'s process of] withdrawing, there is the dissolution." Here with the word "withdrawing" he indicates the Archetype of *SadāŚiva* which causes the indistinct hazy inward form to arise.

So this [*Śiva*] is both. The Principle of consciousness even though unmoving, still has as a part of its essential nature a slight quality of movement by which it manifests motion. This is called "pure Vibration", "*spanda*". In fact all the Archetypes are simply forms of the Energy of God and are nothing but *spanda*, Vibration alone. And so it is said:

Because they rest in the universal [aspect of] vibration, the *guṇa*s

[*sattva, rajas, tamas*] etc., trickle down in a stream [as subsidiary] vibrations, obtaining their inherent characteristics (*Spanda Kārikās* 19). [Abhinava takes "etc." here to include the Archetypes].

However, the Energy, having thrown down innumerable Energies sometimes manifests near to God, but other energies are a little further and some quite remote from God. Consequently the different varieties of worship are pointed out in the Scriptural texts.

So, in the previous verse the Archetype of *Śiva* is described as accepting [within itself] the entirety of the Archetypes within a two-fold form, on the one hand seen as the unfolding of *Īśvara* and on the other as the withdrawing inward of *SadāŚiva*. This is stated in the first half of the verse. With the next half of the verse he indicates the Archetype whose function is to balance the awareness of I" and "this". This is the expression of full and complete lordship and is defined as Active Awareness [*vimarśa* - reflection with an inherent capacity for activity].

When "I" and "this" function identically, when they both refer to the same entity, this is called "*sadvidyā*", the state of "real wisdom || 3 ||

When this occurs the wisdom, the science is pure. The impure wisdom which later comes out from that is something else. This is the meaning of the difference [between these two creations, pure and impure, respectively]. The

purpose behind this is that the "I" is an expanse of Light shining and Active Awareness and not intent upon looking towards something other [external to itself].

The "This" is gazing towards the other. The former, [the I] is in Lord *Śiva*; the latter is in the class of "lords of science". And within the limited soul, these two take form as the one who grasps-- the Subject -- and that thing which is grasped-- the object. And they have separate spheres of authority. But when they rest together in the point in the middle, like scales hanging equally in balance as "I-This" or, "I am This", [but with the I preceding] then the object is thrown into the Subject. In this way a portion of the object-- the indistinctly formed cloudy object-- is the awareness within the Lord *SadāŚiva*.

[In contrast] in the state "This is I", the "I" and the "This" refer to the same entity, but [the This precedes and] the "I" is projected into the object which is distinctly manifest. And then the awareness (*vimarśa*) resides in the Lord *Īśvara* [not in *SadāŚiva*]. This meaning of the verse is introduced with the word "unfolding" and so on. The words, "authors of the scriptural texts" refers to the authors of the *Spanda* and other scriptures. "And of Him" refers to *Śiva* and his capacity for lordship which first begins to manifest in the Archetype of *SadāŚiva*, and then becomes full lordship [in the Archetype *Īśvara*, Lord]. Still both [*SadāŚiva* and *Īśvara*] function there [in the state of equal distribution of both] and that is called [*śuddha*] "*vidyā*" "pure science, supra knowledge".

And both also participate in both the processes [of unfolding and withdrawing]; these two are in fact the lordship of the Supreme Lord *Śiva* in

one condensed mass. You may wonder, if the world is withdrawn and [this condition] is linked with a single unitary essence, the flavor of "I-ness", and that withdrawal is *Śiva*, then how can it (withdrawal of the world) be the nature of *SadāŚiva*, and following from that, why have our teachers pointed to unfolding, and even withdrawal as distinct from God?

[i.e., so we see in the *Spanda Kārikā*],

"[God] who possesses unfoldment and dissolution" (*Spanda Kārikā* 1)

Here he refutes this doubt saying "but not" [separate from God]. Regarding the words "The world is withdrawn" [i.e., in the state of *SadāŚiva*] it should be stated that even here the world has a slight contact with "This-ness". Whereas, on the level of *Śiva* there is no [existence of the] world at all. Later he will say:

Everywhere inner absorbed (4/1/14).

In the *āgama* itself it says:

His own innate nature is the essence of peace. This flow of birth after birth, that's what dreadful.

For this reason [we] desire the non-dreadful heart of the Lord (*Mataṅga Tantra* 1/4/14).

So it is recited.

And therefore when the world is "inward", the indistinct stir and motion within the "I-ness" is in fact, itself withdrawal. Hence then the world is said to be absorbed because it lacks the capacity to be used in a practical way. [This

particular state, where the world still exists, but indistinctly and not actually being used, that is] "the level of *SadāŚiva* alone" [in contrast to the state of *Śiva* where the world does not exist even in some indistinct form]. In this state of *SadāŚiva* the objects of perception of the entirety of all those bound individual souls just [remain] only in the Archetype of intellect.

Since the objects do not manifest outwardly for those on the level of *SadāŚiva*, each is known only by his or her own personal consciousness, a consciousness not common or available to others. And so, because the consciousness is not common to others, but rather appears as indistinct and is not functioning, the word "absorbed" is used. Whatever objects are spread out here, [though] equally relating to subject and object, [since] they are indistinct, they reside on the level of *SadāŚiva*.

Although in the *Vivṛti* the state of "I-this" is shown as equally balanced between I and this, nevertheless, because the "This" state is not distinctly apprehended and named, the "I" carries the weight in the former state of *SadāŚiva*. On the level of *Īśvara* however, because the "this" is declared distinctly manifest, here "this" [is emphasized]. Now you may say that o.k., this state of being Lord comes from the fullness of lordship, but why was it earlier [said] that the ordinary activity of *Śiva* is always accompanied by lordship [if his full lordship is sometimes indistinct and not fully distinctly manifest]? Considering this doubt, he reminds [us] that the level of *SadāŚiva* is not separate from the level of *Īśvara*. He explains this with the words "in every way". To the extent that there is "This-ness" with the quality of clear distinct manifestation, it is said to be the level of *Īśvara*. And consequently [the power of lordship] shines [more] intensely, [more visibly in the state of *Īśvara*].

When however, [This-ness] is not distinctly manifest but appears rather

as a cloudy indistinctness, characterized by tranquillity, rest, then, even though it is still joined with objects capable of being known, [nevertheless] because of its emergence up into the state of *Śiva*, [even while still possessing] every sort of capacity of mental projection, it is the state of *Śiva* called *SadāŚiva*. And [in] that [state of *SadāŚiva*] the elements situated at the level of *Māyā* in the forms of objects and subjects are in every way in a state of dissolution because the forms belonging to *Māyā* are destroyed. Then the elements [which constitute the physical gross forms of the body etc.,] are placed within the Archetype of *Māyā* and that takes the form of the Energy of the Supreme Lord at the level of *SadāŚiva*. These elements [and Subjects and objects] resting in the state of *SadāŚiva* do have a slight portion of contact with "This-ness" [unlike in the state of *Śiva* where "This"-ness appears not at all]. This [incorporating a slight contact with "This-ness"] is in fact withdrawal and that is the state of *SadāŚiva*. That this book should be understood in this way, but not as in the former [interpretation-- where there would no need for a separate Archetype of *SadāŚiva* since the Archetype *Śiva* equally serves the same function], he indicates by introducing a doubt voiced by some other person with the word "nanu". Keeping in mind here the meaning of the original book the state of the highest *Śiva* should be explained in this way. This is the idea here and so, the dissolution does occurs because of withdrawal, and that is the function of *SadāŚiva*. So the doubt is removed.

Now you may say that when the great dissolution of the entirety of subjects and objects occurs, then this explanation is acceptable. However when all these different classes of knowable objects derived from Earth to *Prakṛti,* etc., -- which belong to ***Māyā*** -- are not absorbed, then how can it be called "withdrawal inward"? Although the Subjects, which are on the level of the Person, (***Puruṣa***) Archetype, are in a state like deep sleep within the inner sense organs [i.e., inactive] existing only in the form of latent impressions, dormant traces, and [so consequently from a subjective point of view] there is dissolution of the world, yet still there is not entrance into "I-ness", so how can it be called "withdrawal inward"? Here he says in response "the limited Subject", etc. The word "inward" means a withdrawal which extends [only] so far as the Archetype of ***Puruṣa,*** [not into "I-ness"]. And one which retains a remnant of latent impressions.

You may protest that *SadāŚiva* also withdraws in just this very same way. And this portion of the verse is not meant to address [withdrawal up to *Puruṣa,* the Person]. Making it applicable [to the withdrawal occurring in *Puruṣa*] he responds, "And exactly at that time" [there is still the retention of latent impressions]. Even in that state [of dissolution or deep sleep] in which knowable objects are retained, the withdrawal takes the form of dormant impressions floating in the inner organs [mind, intellect and ego] of the Subject caught in *Māyā.* That also, really, accurately, [is the state of "this", not the "I"]. The *Ajaḍa Pramāṭṛ Siddhi* says:

In the state of "this" one's awareness is discontinuous. (*Ajaḍa Pramāṭṛ Siddhi* 15)

Logically then, resting within the state of "I" [the awareness of the Lord] touches "I-this", which is the state of just only *SadāŚiva* alone. However, when the Principle of "I-ness" is in a form which contains dormant impressions, then the state is not *SadāŚiva* alone, but *SadāŚiva* mixed with "This-ness". Or else it is a state where the "I-ness" is bound, belonging to *Māyā* [which is why he says above that withdrawal inward with dormant impressions refers only up to the Archetype of *Puruṣa* and not above *Māyā*] This is the condition of dormant traces of which he will speak about later.

And even explaining it in two ways, on two levels is also correct; thus Utplala says "hence in this way". The dissolution is two-fold-- abiding in the

Person Archetype, the objects which are capable of being known take the form of latent impressions there. In this state they retain the quality which makes them capable of being known. However when the Person Archetype is absorbed in the energy of *Māyā*, going inward to the level of *SadāŚiva*, then it is as though this condition has no objects to perceive. This is because there is no separate subjectivity and since the object is established only with reference to the [Subject], it is a condition devoid of objects.

And so even the state of deep sleep which is like that has two forms. He will talk about it later, saying:

In so far as the Subject is stationed here it is declared to be deep sleep and it is like the dissolution [of the universe] (3/2/15).

This is the explanation for the quote,[20] "because of His withdrawing the dissolution [occurs]" and he analyzes the second half of it, "because of His opening up the [world] arises" to indicate that the level of *Īśvara* is somewhat distinct from the level of *SadāŚiva* [although as earlier stated, not inherently different]. To this effect he says, "the state of *Īśvara*". The word "*daśā*" means "state" or "condition". Objects which are created on the level of *Īśvara* do exist, as they partake of the distinct manifestation of "This-ness" within *Māyā*. From the highest point of view, it is right there [on the level of *Īśvara*] that [the world,] objects come into existence because they exist distinctly as "this." You may object that in the *Spanda Kārikā* is written:

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[20] Quoted p. 265.

Of Whom there is opening up and closing (*Spanda Kārikās* 1). Then, why is it here that the collection of knowable objects are referred to by the word "world", when even up to *SadāŚiva*, creation and dissolution occurs [and therefore knowable objects exist even in this level, i.e., beyond the world]. [In fact] it is stated in the scripture:

O Woman of a good vow (Pārvatī), all those things associated with earth and so on, up to the limit of *SadāŚiva* are known to belong to Nature (*Prakṛti*) and are [consequently] linked with creation and destruction (Svacchanda Tantra 10/1264).

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And it should be stated that both *SadāŚiva* and *Īśvara* have each accepted both the functions of opening up and withdrawing, and are both characterized by arising and dissolution [of the world]. And now, just as *Śiva* has the two functions of opening and withdrawal, which are called *Īśvara* and *SadāŚiva* and designated as separate Archetypes, then why do *Īśvara* and *SadāŚiva* not also each have the two functions of opening up and withdrawing designated as separate Archetypes?

He repudiates these two doubts with one sentence beginning with the word "*SadāŚiva*". There in the scripture the arising and dissolution [of the world] should be considered from the highest point of view-- to only partake of "This-ness" which is the lower form. And there, with that idea in mind, [we find]:

> One unit of time of *Māyā* expanded by 10 to the 17th power[21] and multiplied by 100 in this way is one day and one night of the Lord (*Īśvara*).

Thus so on in increasing scale [the association with time continues] even up to the end of the Archetype of *Śakti*; so with the text of the *Svacchanda Tantra* and so on, [we find]:

> One unit of time of *Īśvara* expanded by 10 to the 17th power

[21] Monier-Williams indicates that a *parārdha* is 10 to the 16th power, but oral communication with a paṇḍit in Benares suggested that this term refers to 10 to the 17th power and that the number 17 is more significant than 16 in a Tantric context.

and multiplied by 100 is one day of *SadāŚiva*. The night is the Great Dissolution.

[So it makes sense to make a distinction between a lower form of dissolution and higher forms because a whole scale of levels of dissolution occur in greater and greater degrees.] Beginning with this, the association with time is pointed out.

Now you may say that it is reasonable that arising and dissolution [of the world] are two forms of the energy of *Īśvara* [alone]; this being so, even if both [*Īśvara* and *SadāŚiva*}, possess the functions of arising and dissolution [of the world], on the highest level, these functions belong to *Śiva* alone. They cannot be said to function separately from the form of the full *Śiva*. In fact he says this with, "indeed one alone". The word "among which" means in the midst of beings. "And right then" indicates the time of manifestation [i.e., right then, in the midst of beings-- including those existing on lower levels[22]]. To show that he means not only objects [but also limited Subjects] he uses the word "also."

The words "of the forms of the void" point to [the two types of Emptiness. One is] the dissolution which doesn't have objects, where the forms of the Group of Eight, [the five senses along with the mind, intellect and

[22] This quote "*Tadānīṃ ca*" from the Vivṛti he quotes earlier (p.268) to show that dissolution occurs even in lower states such as *Puruṣa*.

ego] are in a state where their objective form is merged into their mere essence, and they are present only as latent impressions. In contrast, in the dissolution with objects, because the knower is present in some particular, though inarticulate form, we do also find objects in this dissolution, yet here they are not distinctly named. And in this same way, *SadāŚiva* and *Īśvara* are not different from the Archetype of *Śiva*; [they represent two modes within it, the latter with distinctly formed objects and the former without them].

Consequently how can a separate function of creation and dissolution be ascribed to the two [*Īśvara* and *SadāŚiva*] [since they themselves are not distinguishable from *Śiva* and their powers of creation and dissolution are extensions of those of *Śiva*]? In order to lead us out of this topic which [anyway] considering that it is not possible to prove even through heroic efforts, he elucidates another topic for clarification beginning with the words, "then like this" and ending with the words "they manifest, they call forth". The word "thirty" refers to the twenty Archetypes including the gross and subtle elements, the sense organs and organs of action, along with the Archetypes of mind, ego, intellect, Nature, the Person Archetype, (*Puruṣa*), attachment, fate (*niyati*), science (*vidyā*), limitation as a part (*kalā*), and time.

Using the grammatical *śatṛ* affix with the words, "they merge into" signifies that all the thirty lower Archetypes merge [in the state of dissolution]. The word "will" indicates that the [lower thirty Archetypes] are collected within the Archetype of Energy, (*Śakti*) the second Archetype after *Śiva*. By using the grammatical verbal affix "*mayaṭ*" he indicates that she [the *Śakti* Archetype] is composed of all those Archetypes which succeed in descending order, with each Archetype enlivened by each prior Archetype.

Knowledge and activity are respectively [associated with] *SadāŚiva* and *Īśvara*. The Archetype of pure science (*vidyā*), there in fact is the link [between the two] for the functioning of knowledge and action. The Archetype of *Māyā*, is not accepted merely as the material cause in the body and as separate [from the Lord, as is the case in *Sāṃkhya* with *Prakṛti*], but rather is considered as the inseparable Energy (*śakti*) of the Supreme Lord. In fact the categories of earth and so on are only just forms of the Energy of the Supreme Lord. That being so, because it is directed by the will of the Lord, the mud comes to exist also through the action of the Archetype of fate [as a limitation in it's material form - made of mud and not wood]. And so the pot is said to have a separate cause. [i.e., the mud, though, in reality, this is simply a form of the Lord's *Śakti*.]

Hence in this way all beings have *Śiva* as their inherent nature, because without him they would lack any real inherent nature, with this import

we find it said in the *Spanda* scriptures:

the inner essence directs [life] (*Spanda Kārikā* 11).

Also in the *Spanda Kārikā Vṛtti*:

One's own inherent nature is in fact only simply the nature of *Śiva* (*Spanda Kārikās Vṛ.* 1)

and so on. In fact [we find] in the *Triśiromati*:

And the heap of Archetypes pertains to the sum totality. *Śiva* is the substratum (*dharmatā*), the quality which [pervades all through] this collection (Also in *Tantrāloka* 1.83).

So everything is said to be of the nature of the Energy (*śakti*) of *Śiva*[23].

He says, "*Māyā* is also like that." This includes the five Archetypes [in ascending order from *Māyā* to *śakti*]. "Also from that" indicates that these Archetypes have become the causes [of subsequent Archetypes in descending order]. The connection here is that there is no distinction between the Archetype of *Śiva* and all the individual thirty-six Archetypes. Thus he says, "because of the lack of difference, because of non-duality." Difference lies in the reflection alone. Only in the reflection does duality, differences appear. In Energy (*śakti*) also there is no duality. This is the idea.

With the word "etc." he indicates the Archetypes of fate and attachment.

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[23] Note that the sources Abhinava quotes make no mention of *Śakti*; Abhinava interprets "*Śiva*" to include "*Śakti*."

The words "of those" refers to the powers of time, etc. The words "at the level of *Śiva*-hood" indicate [the level where the powers of time etc., are fully manifest], just as a [pot's] capacity to carry water does not manifest separately from the pot [itself] but with reference to the reflection of the pot in the mirror [that capacity] manifests separately. Indeed the [pot in a] mirror does not manifest the power [to carry water] in reality, and when it exists in this way, from the supreme transcendent point of view, it is called a reflection. In the present context it should be thought of like that. [Here for Abhinava reflection in no way entails illusion, but rather the view of things from a particular perspective.] The words "and this" indicate that the Archetypes of time etc., are utilized when one is in the condition of being a limited subject. [Saying] "now I am doing nothing whatsoever", and knowing this, being attached to the "I", [even though one may think one is not attached by virtue of inactivity], still [one is] pierced through with time, individuation, limited knowledge and attachment.

In this way, the individual atomic [limited] self is enlivened by this particular destined limitation and is called a grasper, a limited subject.

The words "by others" refers to those *Śaiva* teachers who have explicated [the tradition]. In fact it is made clear by our revered teacher in the text *Śiva-Brahma-Tanu*:

> Indeed, Lord *Śiva* alone possesses the thirty-five Archetypes. That [host of Archetypes] is called *śakti*. There four highest ones are transcendent; the twenty-five lower ones are gross. The middle ones, however, have a subtle form, but the Energies here are tinged with form [not free of forms- *nirañjana* like the highest four].

The nature of the limited subject as perceiver [is colored or affected] dependent upon the objects perceived. Although the Energies of time etc., [including also the Archetypes of *niyati*, individuation, *kalā*, , limitation of action, *vidyā*, limitation of knowledge and *rāga*, attachment] affect the object, nevertheless they do so in a general way, not in a particular way. [Their particular function has more direct effect on the Subject rather than the object.] On the other hand, the Energies of the organs of action and those of the organs of sense perception, the eye, etc., affect the object in a particular way as something [specific] to be known and to be done. The is the intention behind the word "sound" etc. The words "those also" refers to those who possess both subtle and gross [Archetypes]. Even the limited subject bound by *Māyā* from the highest point of view has supreme consciousness (cit). These Archetypes are all only the Energies of *Śiva* alone. Supporting this

idea, it is said

> This host of [inner and outer] sense organs [including mind ego and intellect perceive and act as though sentient while being insentient]" (*Spanda Kārikā* 6).

However in actuality, [*Śiva*] alone knows and perceives and does everything. The author states this with the words "Even the limited subjects [are only forms by which *Śiva* perceives]."

The words "without appearances, without manifestation" indicates the singleness of form of the knower. [This form is also] "a form preparing to raise up" [to take on manifestation, appearance]. [For instance] the sentences "I know sound" and "I make sound" indicate the Archetype of the powers of speech and hearing [i.e., the five ***karmendriya*** and ***buddhīndriya***]. Hence he says, "belonging to the class of ***vimarśa*** (the capacity of Active Awareness)". These [energies] are the "I" in particular forms of Active Awareness (***vimarśa***), and this Active Awareness is itself only the Energy of God. [Here Abhinava wants to assimilate the motor organs also as powers of the supreme *Śiva* through linking them to the reflexive capacity of the "I" which manifests whenever the processes of motor activity occur.] So it is said:

> The capacity for Active Awareness really belongs to God (IPV 1.8.11 *Tantrāloka* 11.57).

This very thing is stated in the *Spanda Kārikā*:

> After resting in the general and universal [aspect of] vibration,

> the *guṇa*s [*sattva, rajas, tamas*] and so on trickle down in a stream [as subsidiary] vibrations; and so they obtain their inherent characteristics (*Spanda Kārikās* 19).

Even these limited Subjects which are [themselves merely] a reflection have a portion of Consciousness which is *Śiva* alone. After proving this, he [the author Utpala] demonstrates with the words "also the limited subjects" that even the objects, which are inherently things to be known and [not knowers], and which partake of a lack of Consciousness, are also only His [*Śiva*'s] Energy which is in the form of *SadāŚiva*. [I.e., all the objects in the world which we perceive to be insentient are actually pure alive consciousness, but in a state where consciousness is inwardly withdrawn and not externally manifest].

We touched upon this topic earlier. The connection is apparent with the words, "The Energy of Consciousness is in fact all forms, the entire universe and She touches nothing beyond Herself." Consciousness (*citi*) makes manifest a wonder by the force of manifesting that which is extremely difficult. This he summarizes with the words, [God] "who in fact" "partakes of 'This-ness'" [the idea here being that the difficult thing which *Citi* causes is to be both conscious, sentient and at the same time manifest a universe which is insentient].

The connection is indicated with the sentence, "inhering, firmly rooted in "This-ness", he [*Śiva*] manifests objects". In this context Utpala says, "in this way" to connect this statement regarding the manifestation of objects as external material things, "*artha*" with the [notion of] the object as something which is perceived and measured by the senses; it is "*prameya*". The point is that *Īśvara* etc., function differently from the state of *Śiva*. The word "etc." refers to *SadāŚiva* and so on.

You may wonder why all these Archetypes which remain absorbed in *Śiva* have not been mentioned. You will hear about them. He indicates this with the words "will be spoken of." On the level of the process of knowledge the state of *SadāŚiva* is in fact [the state of] maintenance, but on the level of the thing, the object, it [the state of *SadāŚiva*] is the state of dissolution. [This

relates to the idea of *SadāŚiva* as inward drawn with just a slight remnant, trace of "This-ness". In this state because of the inwardness, the external object is dissolved, but from the point of view of awareness, the process of knowing things, in the state of *SadāŚiva* a trace of the object remains in consciousness, continues. So from this perspective it reflects "maintenance" of the universe.] With this idea in mind creation and maintenance and creation and dissolution are shown.

Now you may say that the state of *SadāŚiva* does exist also in the previous first part of manifestation. [Earlier you stated that *SadāŚiva* is the first indistinct state which then blossoms into creation], so how can this be the state of dissolution? [In response to this,] here he says, "the expansion of the world". In fact the state where objects are indistinct, not fully manifested is itself said to be the dissolution of the world, with the words, "dissolution which is pure". In pointing out the cause he says, "of dissolution." When the expansion of the world is not shown as distinctly manifest then the word "dissolution" is used. When the previously distinctly manifest elements become indistinct then that is known by the word "destruction". For that reason, he says [the Lord] inheres. is firmly rooted in the world. In this way while explaining the half verse he has presented an additional topic with the words "and of it."

That form which is both *SadāŚiva* and *Īśvara* in a state of highest awareness which is not differentiated from its own form is called the

Archetype of science (*vidyā*). Here clarifying the meaning of the word "*sat*" "existence", "real", [this Archetype is called "*sadvidyā*"], he states the reason [for the quality of "*sat*" "existence" in *sadvidyā*], saying, "shining forth of itself" and so on. The words "of it" refers to the class [of beings within the Archetype of *Sadvidyā*].

You might protest-- that differentiation exists just as it is seen. However, why not let it be as the tradition [of *Sāṃkhya* dictates] that differentiation could arise resting on a series of its own causes? Considering this doubt, he reminds us here also of what was stated earlier as the cause [of differentiation] with the words, "from the expanse of Light (*prakāśāt*)." [I.e., differentiation does not arise as the *Sāṃkhyas* suggest resting on a series of its own causes, but rather it arises out of the expansion of light.

The word "here" [in the *Vivṛti* text] refers to the *Vṛtti* text [i.e., this idea is made clear, here in the *Vṛtti*]. With this statement, he indicates that the differentiation which is seen in pots and so on, is produced and imposed on the level of the inner sense organs [mind, ego and intellect], and this differentiation is not actually existing here in the way we project it.

You might believe that on the level of *Īśvara*, he [*Īśvara*] himself is the Subject on the levels of Emptiness and the Group of Eight [5 elements and ego, intellect and mind]. And there, the state of being object, the thing to be perceived, has a single consistency, a flavor of unity. So what other Subject [which itself partly pure Subject and at the same time partly object of perception] could exist there? It would not be proper [to posit another separate] Subject resting together simultaneously with the object in one single place in the substratum, the space of Pure unadulterated Consciousness [which is what you seem to be suggesting with the idea that *Śuddhavidyā* combines "I" and "This"]. To articulate this doubt he says "and the knower". Then he says, "he will address [this doubt" later in the fourth section where he says that we need to present another more limited Subject who still essentially is pure consciousness, but is a consciousness which includes differentiation of objects and hence also limitation].

[later in the fourth section, 4/1/8 he says:]

These objects, however, manifest with differentiation

and so on in these teachings. You may suppose that just as the quality blue and the class, the species lotus may both be subsumed under a third category, i.e. the category of substance, so this can be also said of "I-ness" and "This-ness". However, a third category does not exist. The conscious and

the unconscious make a duality alone, thus this has been stated vigorously in the introduction. With this doubt in mind he says, "and that". The knower is the form of consciousness alone. By subordinating fullness to that of the contracted form, transferring or reflecting it in another place as it were, we obtain a third category [i.e consciousness which is limited]. The word "mind", "thought" in the *Vṛtti* commentary [this refers to *śuddha Vidyā*, and is ? here a contraction of consciousness to make what is apparently but not ultimately a third category which functions to perceive objects in a limited way]. With this, the word "mati" [in the *Vṛtti* referring to *śuddha Vidyā*] refers to the function of the mind.

However, the consciousness of the Divine Lord *Īśvara* is not dependent on the group of senses, so how could there be [the mind] there in the Lord *Īśvara*? He cuts through this doubt saying, "from that", i.e., from the Lord, whose essential nature is consciousness. So he says "in fact, only in that way" to say that the divisions in creation, i.e., these different levels of the Lord are only mentally imagined for the sake of teaching and meditation etc. Now you may say that [*śuddha*] *vidyā*, the pure wisdom should be actually just included within the *śakti* Archetype. So why is it made into a separate category at all? Here also he says, "by which alone" [i.e. that by that alone it is useful for teaching and meditation[24]]. In the *Vṛtti* commentary he explains

[24] Also note earlier that Abhinava says that *Śakti* contains no trace of duality, i.e., no trace of "This". So this also may exclude a conflation of the two Archetypes.

this with the word "pure." [?I.e., because it is pure it should be a category separate from *śakti* since the adjective "pure" does not apply to *śakti* because *śakti* contains everything?] And that ***vidyā***, the pure science which is all that manifests as "this" is entirely accepted by the Supreme Lord within the "I" consciousness. The sage of the ***Matańga Tantra*** clarifies "***śuddha Vidyā***" the "pure science" immediately after a question. There the ***Praśna Grantha*** [declares]:

> Creatures, characterized by their bondage, are said to revolve within ***Māyā*** |
> The supreme science (parā ***vidyā***) is beyond ***Māyā***, and shows the pure path. ||
> How is it that the [supreme wisdom] is linked to bound souls? Please cut through this dark confusion [of mine], born of doubt. | (1/10/22 ***Matańga Tantra***)

He answers:

> Spanning This, the entire path from ***Śiva*** down to the Earth all this |
> should be known to abide entirely in consciousness. Without the ***Śiva*** Principle none are liberated || (1/10/23 ***Matańga Tantra***).

The word "This" in the quote above refers to the "This-ness" [of creation, objectivity as opposed to subjectivity]. The words "in consciousness" above refer to "I-ness", [subjectivity]. || 3 ||

Now how does this Science, [the Archetype of ***Vidyā***] possess purity? Voicing this doubt he presents another verse:

[This level is said to be pure] because [even though here in the Archetype of Pure Science, *Śuddha Vidyā*] things have reached the level of object, of "thing" to be perceived, the state of "This" -- [still] by examining and perceiving them accurately their real existence as awareness, as pure consciousness streams out. || 4 ||

The word "examining" has the sense of "knowing", "becoming aware" and this is what Science (*vidyā*) is.

And she, this Science, faithfully follows the thing [as it really is]. This is why this Science is called pure. And in precisely this way, even while accepting the state of being mere object, by properly, in a true way, touching and perceiving the object's "This-ness" in the highest sense,[25] then out of the objects, those "things" perceived, consciousness alone flows forth. The "thing" in its essential nature is the expanse of Light (***prakāśa***). And this expanse of Light consists of an Active Awareness, the "I" which is not looking towards something other.

And right there the "I-This" does exist [although] as something filled up and spread over with "This-ness". So perceiving this very notion -- that what is "This-ness" is really in essence "I am This" -- is what makes this state of Science pure. This is the meaning of the verse. He introduces the explanation of the verse beginning with the words "impure" and so on. There really *is* an inherent difference between the [creations of the] pure and impure sciences, which we can infer from testing the cloth, [so to speak]. By nature the pure and the impure are mutually exclusive. With the sentence beginning with, "*Māyā*" and ending with "he will say", he shows the extent to which the impure wisdom is created in the mind.

To show that the impure Science applies fundamentally to the bound deluded person he says, "increased, expanding" [i.e. the impurity connected

with the bound soul never stops expanding]. By this, his own Self in fact alone is the Light illuminating the other [the objects which continuously multiply]. The other [the objects] does not at all shine or manifest [by itself]. This is what he means here. There is connection with the divisions of time for the entities in ***Māyā***, but not for ***Māyā*** herself, as a form of the energy of *Parameśvara*, the supreme Lord. Consequently, this impurity [connected with impure Science], which also has ***Māyā*** as its source, is beginningless and so the bound deluded person remains ever bound. As is said in the *Kiraṇa āgama*:

> The bound deluded person really is forever without form and without knowledge. The Lord is free from actions and free from the three qualities [darkness, passion, and benevolence].

For this very reason, because of this contraction, the [bound soul] is in every way Small and limited. This is connected with the statement, "Because of the control of that [impurity] belonging to ***Māyā***, the division into object and Subject occurs, and that is the Small, limited individual". He says, "I will speak later about the nature of that [impure Science] which comes from ***Māyā***" and this makes it clear that the [impure Science] is different from the pure Science under discussion here. This he indicates beginning with the words, "You may protest". "By the lack of differentiation in that" refers to the lack of

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[25] Here again Abhinava indulges in a play on words where parāmarśa means both touching the "other" and touching the highest. And again he playfully contrasts this with

differentiation in the pure Science [which is why it is different from the impure Science]. Consequently the word "other" here means that which is opposed to, is other than, what does not belong to ***Māyā***, i.e., "other" means that which is in ***Māyā***. || 4 ||

In order to demonstrate in a round about way that this is a two-fold principle separate from the governing deities who have just the same name as these two Archetypes, he gives the next verse:

"Here in the Archetype of Pure Science beings are in the lower state because they manifest as what is not the Self. However, that is also covered over by "I-ness" which is the Supreme state. So this state is called the Higher-Lower state." || 5 ||

"Lower state" means to be lacking fullness, to desire some other thing. It is the condition of "this". The Supreme state [on the contrary] is fullness. It is the condition of "I". And following from this, in this two-fold Archetype two aspects exist. [One is] the condition which is intent on being object --by making the thing into an object of perception for the pure Subject who [actually] manifests it. The is the basic form of this Archetype.

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the word "*vimarśa*" the supreme power of active awareness, the "touching" of the Lord.

However, when it is in the condition of awareness [as opposed to becoming object] that is the Pure Science. This is the state of the gods *SadāŚiva* and *Īśvara* who govern the class of Great Lords of *mantras* who take the form of the Subject in this state. This is the basic idea of the verse. Having briefly given the gist, he begins [a longer explanation] with the words, "in the Scriptures".

With the words "indicative of the Archetype" he indicates that this Archetype is separate from the deities [having the same name]. Because things are made distinct in the state of *Īśvara*, "This-ness" [predominates] and here the supreme state ["I"] and the lower state ["this"] are held in balance [so this state is separate from] "the state of *Īśvara*". [26] With this idea in mind he says, "the state of *Īśvara*".

And through this [balance] the state of *SadāŚiva* also should not be accepted [but is separate from the state of Pure Science]. This is the intention. Here this state doesn't function by evolving in stages [mechanically] like the *Sāṃkhya* theory of transformation. He points this out by saying, "out of the freedom of its own Self". "What sort of purity should these two exist in when in the Higher-Lower state?" Asking this question to bring our attention to the [supreme state] he says "there" in order to describe the supreme state.

Beginning with the words, "the opposite of that" he describes the pure Lower state. "To this extent" means that to this extent [in the pure Lower state]

the second type of confusion does not arise. Even when the second type of confusion does not arise [where the individual becomes limited by Smallness impurity], still "This-ness", which is a lower state, blossoms, though just it alone, as in the condition of the Lords of Science [who are trapped in duality but not affected by the second type of confusion - i.e., confusing the sentient with the insentient]. But when the second type of confusion does arise, then the whole world from *Brahmā* to an insect becomes distinct, is made to manifest. This is the idea here. The words "there also" refer to when the second [type of confusion] shines. "Situated" means "an excess of that".

"That which is not connected with fullness" refers to fullness that does not manifest, as awareness touches only upon the "This", like a king who because he is under the influence of an ill fate is in the condition of a slave. At some point in the future the awareness of "I" will become full, but since that [fullness] does not exist [in the present moment] he has great grief. When he again attains the state of mastery it is like [the king] invested [again] with the three regal powers.

"With that" refers to the statement in the *Vṛtti* commentary, "there is the lower state because of 'This-ness'. With the words, "the Person Archetype", he indicates that even in propitiating *Brahmā* etc. the state of the three *guṇa*s being calmed would not be possible for those people of small intellects who are trapped in the Lower state associated with transmigration, because the part of lordship which is connected with *Māyā* predominates. So there is a

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[26] Emended to "*idantāyās*" from "*idantayās*"

separate material cause for this level [connected with *Māyā* and *Prakṛti*]. The words, "by this" refers to the sentence in the *Vṛtti* ending with the words, "because all objects are covered over by 'I-ness' there is the supreme state". Having described the pure states of both ["This" and "I"], by then making them mixed, he states a third category, saying, "in the *Vṛtti* commentary". Precisely because it is under the influence of both portions, [the "I" and "This"], this is the state of Higher-Lower.

Fullness means being filled up. This is how he connects this. What then would be the state of the Lords of Science?

In order to describe [this state of the Lords of Science], keeping in mind the connection with the difference this state bears [to the impure Lower state connected with *Māyā*] he again touches on the topic of the Lower state, beginning with the words, "the meaning of the second."

"Extremely strong" means that the Lower state does actually exist [in the condition of the Pure Science where the Lords of Science reside], but not to the extent that it is comparable to that for a human caught in the round of birth and death. Anyway, with that, those who are comparable to the person caught in the round of birth and death are in fact situated in the part that is object, [not Subject]. So, having described this [Lower state], by now turning towards the part that is Subject, he shows its excellence, its pre-eminence with another point of view, saying, "or because the form of consciousness [associated with the Subject] is steady. || 5 ||

So in this way, [some people] maintain that in the act of perception in the state "I am This", that which covers is the form "I". And making the "I" predominate is the function of Pure Science. However, here in the next verse he shows another opinion which stresses the predominance of that portion which is covered over, the "This".

Others say that in this state, just as in the case of the Lords of Science, the agent still sees differences among entities despite that here his inherent nature is awakened [consciousness]. That is science (*vidyā*), and it is simply the power of *Māyā*. || 6 ||

Even before the bound Subject caught in *Māyā* in the forms of the Void etc., even before it buds into existence, there is the state of those who have awareness and the power to act as they will. Although they in fact are pure consciousness alone, still, these beings are defined by the manifestation of duality. The freedom which they possess is defined by the shining of duality which takes a form like the Energy of *Māyā* [without actually being the same as *Māyā*]. [It is not the same as *Māyā*] because it lacks that portion of subjectivity which misapprehends, construing what is Subject to be object and what is object to be the self- the Subject. This is [why it's is called] the 'Pure Science where the Lords of Science such as *Ananta bhaṭṭāraka* etc., exist. These beings, in fact, remain in a state of pure consciousness alone, [but] with the "I" confined and limited [not completely expansive as in the state of *Śiva*] and in this way they see the various classes of beings as different [from themselves], like those who conceive the Lord from a dualistic point of view. The purport of the verse is that Pure Science, "*Śuddha-Vidyā*", is the Energy of [these] Lords of Science and this Energy is enlivened by the

freedom of the Highest Lord.

This is stated with the words beginning with "of the Lords of Science". The words "and now" denote inferiority; because they are firmly rooted in a state of "This-ness", they are inferior. That, in fact, [being rooted in a state of "This-ness"], he calls "Science". The connection is made clear when he writes in the text "with the word". He uses the words "out of this, in this way" because the distinct emergence of the bound state has not yet occurred. "Of actions" refers to both worldly and vedic ritual actions. If a person desiring initiation, meditation and worship etc. obtains them, but neglects to perform the penance attached to them and also obtains the authority [of teacher for these] along with the proper procedures for executing his duties but still fails to perform his duties, then he [upon his death] goes to the level [of a Lord of Science, and not a higher state like liberation]. The scripture says:

If he does not perform his duties, then when the body falls, he should become a Lord of Science |"

In this way, the dictum of scripture also has to be accepted; so he says beginning with, "the Lord".

The word "important" indicates that the Lords situated in the Archetype of Science have omniscience and omnipotence, so they are called Lords of Science .

One may still wonder why these [Lords of Science] are separate [from those within *Māyā*] They do not really have a separate Archetype connected with them. To this doubt he says, "and of the Archetypes" "in ***Māyā***" In the [Archetype of] Earth is ***Brahmā***, ***Viṣṇu*** is in Nature, ***Rudra*** is on the level of *Māyā*. And this [level] is the yawning open, of the power of ***Māyā***, by its universality, its presence on all these levels it is called "in ***Māyā***". He explainsthe *Vṛtti* text saying belonging to the "Sciences and ***mantras***". The unity [of *vidyā* and ***mantra***] is as a body with parts formed of the groups of words which in their essence are supreme awareness, beginningless and pure. In the intermediate stages it is divided so that in stages, depending on the predominance [of either ***mantra*** or ***vidyā***[27]] there is liberation or powers, the vibration of knowingness within or the sound uttered, the forms of the one who possesses Energy or Energy [itself]. For this reason in the *Śrī Matańga Tantra* etc., the Energies of Science, Wisdom, such as the Goddess *Ambikā* and so on, are described separately from the Lords of Science. || 6 ||

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[27] It's possible that the obscurity today regarding the difference between *mantras* and *vidyā*s may be part of an older dialogue which Abhinava touches upon here. For Abhinava, *mantra* is associated with male, with mukti, and the holder of the *śakti* while *vidyā* is associated with the female, with magic powers, and the *śakti* herself and so on. The sole distinction which appears to have remained is that *vidyā* is the name for "*mantras*" addressed to female deities.

To the extent that the Energy is essentially and entirely free and independent it is Will itself [operating] and it is the Energy of God. However, with the differentiation of actions Will is figuratively said to be manifold. There, in so far as "This-ness" manifests, but without deeply taking root, as either distinct or indistinct, then there is the quality of either *īśvara* or *SadāŚiva* with the forms of either the power of activity or of knowledge. Even when the subject is pure consciousness alone [and is aware of this], when "This-ness" becomes firmly rooted [i.e. if he or she perceives some other as object] then the form there is just only a trace of the Energy of Activity [not full *kriyā śakti*, which is the Energy associated with *īśvara*, but a step down]. This is the Great ***Māyā***, the Energy of the Lords of Science. Among bound souls [however] the Energy of [ordinary] ***Māyā*** [operates] in the reversal of the subject and object, [confusing object for subject and vice-versa]. In the same way even when there is a trace of the tendency to misapprehend both the object and the Subject still remaining in those who are knowers and those who are yogis, they take as their object the expanse of the highest reality. There, the freedom of God [the Pure Science or Wisdom which these yogis and *jñānis* manifest] is quite opposite to the Energy of ***Māyā***; so that [Archetype of Pure Science, Wisdom which allows ***yogis*** to go beyond ***Māyā***] is necessarily a separate Archetype [from ordinary ***Māyā***].

When he says "a separate purpose" he will discuss in fact the Archetype of Science, [referring to the fact that the Archetype of Pure Science though similar in its constraints to ***Māyā***, nevertheless has a different purpose in that it allows the transcendence of ***Māyā***]. He shows its form to be different from ***Māyā*** in the verse:

The Energy of [pure - ***śuddha vidyā***] Science illuminates his real inherent nature of lordship for the one in a state of bondage. On the other hand, that which obscures is called ***Māyā***. || 7 ||

The Energy of God manifests in the individual his own true nature which is characterized by lordship and which has the form of the true Subject even for someone caught in bondage, which is by nature the confusion of both Subject and object i.e., the state of the bound soul. That Energy is Science, Wisdom, which occurs in those Subjects who have gone beyond the limitation of bondage[28]. He will speak of this in the second portion of this section:

[28] I.e., who are not *sakala*, with parts, but free from division into constituent parts.

Science causes the recognition of lordship ... " (3/2/2)

Here, the Energy of ***Māyā*** does not function. By nature [***Māyā***] only conceals. She covers things over by causing one to become accustomed to that covering etc. Then what will happen is that:

this Subject wanders from birth to birth, blinded by ***Māyā*** | (3/2/2)

So [***Māyā***] is in fact different from the Energy, which is ***vidyā***, Science, Wisdom, which illuminates one's true form. This is the meaning of the verse. He introduces the explanation of the verse beginning with the word "***Māyā***". The words "in that way" indicate the inherent nature of lordship [which is one's true nature and which ***vidyā***, Science reveals]. To delineate the difference from ***Māyā***, he highlights the difference between "obscuring", etc. in the verse, and "the real nature of lordship" etc.

Obscuration is a concealment, a stain, the ignorance which prevents one's real nature from shining forth. [There are two types of this ignorance]. One type is of the nature of negation of [awareness] altogether [which supplies no alternative positive configuration where one's real nature may shine, i.e., denying the reality of one's true Self]. The backside of that is the second type of reversal; it occurs by negating one's real nature through construing what is insentient (the body etc.) as the Self. This second form is enlivened by the first. He indicates it, saying "that is something else".[29]

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[29] The first type is "an*ātmanyātmabhāva*" -- seeing the body as the self. This is also called *bauddha ajñāna* and may be removed by reading scriptural texts. The second type is

The words, "it is well-known in that way, in that form" means that because it is a deeply rooted convention, consequently everything in fact [is said] to be made by the Energy of ***Māyā***. To this end in fact it is explained in the verse in the ***Raurava Sūtra***:

Now, ***Māyā*** is known as a stain on the Self ... |

"*ātmanyanātmabhāva*", also known as *pauruṣeya ajñāna*. This is more difficult to remove; only by *śaktipāta* can it be removed, either by human or divine agency.(oral source)]

Creation and maintenance stand in opposition to dissolution and the waking state and dream state stand in opposition to deep sleep. With the words, "creation-maintenance" and the words "waking-dream" this has been stated. [However] a distinction should be made between dissolution and deep sleep. One encompasses the entirety and the other is partial. One is common to everyone, while the second is otherwise. One lasts briefly and the other for a long time and so on. Having ascertained that these three functions, creation, etc. are types of obscuration, we note a fourth type also which is well known by the word 'obscuration', and is called '*vilaya*', destruction. It performs the task of obscuration which is the work of ***Māyā***. He describes it beginning with the word, "hell" and so on. One may object that by killing a brahmin, etc., a person goes to hell. So this is [really just] included in the three, creation, etc. To indicate that this is not the case, he says [that *vilaya* is] "separate from the results of ***karma***." In fact, also even a person who takes the initiation and vows associated with the Supreme Lord; if he inwardly develops an aversion to them and without regard for the ***karma*** of [either doing or neglecting his vows], only by the pure will of the supreme Lord, he becomes enveloped by a rage. So by that [we understand that] happiness and unhappiness do occur from the force of proper and improper conduct, looking initially to the working of fate (***niyati***). And these are the effects of righteous actions and improper actions. But those which occur without

recourse to auspicious and inauspicious acts; these occur only from the will of the Supreme Lord.

There when the latter case occurs bringing unhappiness, it is *vilaya*, concealment, destruction. And it is called obscuration. And it may occur right at that moment or there may be a considerable delay. [Examples] of the former [occurring right then vs. that which is delayed] include the God of Love, *Kāma*, the demons *Andhaka, Tripura* and *Rāvaṇa*. The latter category would include those fallen into Hell because of [developing] an aversion to *Śiva*, the teacher or the rules prescribed by the scriptures. The words, "hence, like this" indicates that it [obscuration] is said to be a separate function [of the Lord]. One may ask now, what is the fifth function [of the Lord]. In reply he says, "and grace." The nature of boon-giving can also occur in varying degrees and stages, as in the cases of *Nandī* and *Īśvara* and so on. Or, it may occur without stages or degrees, as when liberation is bestowed instantly upon the attainment of initiation etc. With the word "everything" he suggests that grace also is said to be a function performed by *Māyā*.

Then what here is the separate function [that the Lord does, separately from *Māyā*]? He answers this question saying, [the Lord] "also bestows boons, etc." With the word, "etc." he indicates the desire for magical powers, for wealth, and the removal of misfortune; [all these come under the rubric of grace]. He also says that [the capacity to] observe and accomplish the vows

of the Supreme Lord is also a form of grace of the Lord.

The word, "opening up" indicates the intensity [of the grace]. First one acquires acquaintance with wisdom and then from acquaintance with wisdom, by the force of grace, one's knowledge is made intense, profound. Then he is possessed by or enters into the Energy of *Rudra*. In this way he becomes desirous of liberation. So approaching a teacher, etc. he attains initiation, knowledge and the practice of *Yoga*, or initiation on a path of knowledge or in the practice of *Yoga*. Then when the body falls, he gets liberation. This he shows [with the words "opening up"]. That this is what is desirable in fact is pointed out by the words, "it should be." Although when boons are given, etc., there is still no cessation of *Māyā* — and this is stated with his use of the word, "everything." Nevertheless, it can be conceived that by entering into or being possessed by the Energy of Science, Wisdom, even if only slightly, [this possession] will eventually ripen with the result of liberation. So we find in the *Bhagavad Gītā*:

Four types of people worship me (7/16)

and then:

All these categories are noble (7/18)

[indicating that many people get these boons which do not necessarily right away lead to liberation, but which are also a form of grace]. However, then showing the intense form of knowledge which comes from grace, he says:

But the man of knowledge is My very Self (*Bhagavad Gītā* 7/18).

This has been discussed earlier in the ***Thirteenth Āhnika*** of the ***Tantrāloka***, where nine chief types of ***śaktipāta***, the fall of grace of the Lord are treated at length.

For the purpose of distinctly delineating the real nature of wisdom as separate from *Māyā*, he presents another verse to clarify the real nature of *Māyā* as that which "causes obscuration."

However, one single essence pervades through this duality -- that is seeing what is not-Self as the I -- whether it be the Void or in the intellect or in the body. This is the Energy of *Māyā* yawning open. || 8 ||

Following from this he introduces [*Māyā*] as "the cause of two types of misapprehension." The point of the verse is to distinctly clarify the forms [Void, intellect and body] which serve as the causes [of that misapprehension]. In deep sleep and in dissolution, negation, and in the meditation *samādhi* state called "non-existence" the form of that which is not the Self appears, as it were, in the image of space, the Void. Then calling to mind that object [the Void] through his free will, he contemplates it as the Self and becomes devoted to it, conceiving it to be the real "I." [Following here, Abhinava shows how each of the five elements, space, air, fire, water and earth correspondingly acquire a false identity as Self for the misguided person. As the Void, space is attached to dissolution, negation, deep sleep and meditation on non-existence, which are falsely perceived to be the Self, so likewise each of the other four elements present a type of false

manifestation of the Self also.] Breathing in and breathing out — thus the vital air is conceived as the Self. This is the false understanding of Self which takes the form of the element Wind, Air. "I am hungry;" "I am thirsty" — this type of thought and also when one bursts into burning anger — these in fact indicate the increase of the element fire misapprehended as the Self. When one says, "I know inwardly I am happy" or "I am sad," "I am a fool," and so on, then in these states the intellect, like clear water flowing, [is identified with the Self]. In statements like "I am lean" or "fat" or "fair" and so on, the body alone, which is predominantly earth [is identified with the Self]. And here even though in reality pure consciousness alone exists, when it appears as some external object, [like the body as earth, or hunger as fire] then it is said to be the first type of misapprehension caused by *Māyā*.

However, when that which clearly exists in the open as an object, which is even insentient --when that is taken as the Self, the "I" — that is the second type of delusion caused by *Māyā*. In this way he uses the words "yawns open" to describe the form of *Māyā* which arranges things and accomplishes that which is quite impossible, the irresistible power which performs the business of deluding. With the word "or" he communicates that even though someone might understand intellectually in a general way through the power of his discrimination that he should avoid seeing the vital air (prāṇa) as the Self, or the intellect or the Void as the Self, nevertheless, the sense of "I-ness" is entirely ingrained and entangled in his conceptions of

self-identity via his wife, his son, his wealth and house and so on [that he cannot help but misconceive]. This is the meaning of the verse.

And equal scope given to "I" and "this" is the state of real wisdom (sad*vidyā*)" (3/1/3).

Here he repeats verse 3/1/3 emphasizing that the Energy of *Māyā* which "belongs to the Lord" and so on [is part of the impure creation and the knowledge there] is separate from the Pure Science of *vidyā*. He shows the frailty and destructibility of the body beginning with the words, "ageing." The words, "the form of fire" indicate that that [anger, hunger] always accompany [fire] that is to say.

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Some people wish to present the Group of Eight which comes from the vital air entering into the group of five [subtle elements] and the three [ego, intellect, and mind as the Self]. With the words, "because of remembering" he counters this, asking — how can consciousness be remembered since pure consciousness is only in fact the nature of an unbroken flow of light shining? [memory implies a break in awareness, but pure consciousness is unbroken awareness]. To this effect it is said,

[it is] 'not [the case that] that which does not exist [can be an object of contemplation]. (*Spanda Kārikās* 12)

This is followed by:

consequently it is said that [that state of non-existence] did exist because one does touch upon it through applying effort, [via the memory of the state] (*Spanda Kārikās* 12).

Having stated this, he says:

However, the essence of *spanda* is not discovered by memory (*Spanda Kārikās* 13).

Otherwise when it is ascertained in this way, then what happens is that what is not the Self is conceived to be the Self. [This is to explain why the Group of Eight, which performs the function of memory, is not the Self]. So, in this way all [the other elements are misapprehended to be the Self] which is

the second type of misapprehension. This is consistent with what the *Spanda Kārikā* verse says. The words "in that way alone" indicate [considering what is not Self] as the Self. And this second type of misapprehension, proclaiming the existence of the Self in what is non Self, is everywhere established, in the scriptures of the *Sāṃkhya* school and others, as something to be avoided. However [these schools] neglect to address the first type of misapprehension. With the first type of misapprehension the second is [already] inwardly embraced. So, he will collapse the two together, saying, "that [misapprehension] is essentially just of one type alone."

However, these two types of misapprehension don't carry equal weight. So pointing out the nature of the impurity associated with the first type of misapprehension] he says, "and it is unseen" etc. One may object here — of course it is possible to declare [i.e. to misapprehend] the Group of Eight [ego, intellect, mind and vital breaths, or the five, touch, sight, etc.] as the shining [of the Self] since the Group of Eight has this capacity to remain unseen [in the normal way that we see] a pot etc. But why is there the unnecessary addition of the "I" following from this [imposed onto the Group of Eight]? He expresses this idea saying, "in the belief, the concept of 'I'". To this objection he replies, "belonging to it [the 'I'] alone." The word "alone" indicates that the [I which appears] to be an extraneous addition should be accepted as necessary to [the Group of Eight]. In the absence of the perception of the "I," in fact, these attributes [the Group of Eight, etc.,] are

accompanied by pure unadulterated ignorance. If the host of entities and things, blue etc., are not seen as belonging to the Self, then they would not [have the capacity to shine, to manifest], but they do shine; [we see them, so they have to be ascribed to the Self]. When someone says, "this is blue," the person speaking is not devoid of the consciousness which is the Self, i.e., this blue thing is not seen by a fainted person, someone blind or in darkness. Here, seeing blue [which is a function of the sense organs, i.e., of the Group of Eight] is necessarily an attribute, something extra added to I-consciousness. Then, having made the two [I-consciousness and the capacity and moment of seeing blue] into a unity, then [we say] a person sees something blue, and there no pure ignorance which is complete lack of perception exists [as it would in the case of a blind person trying to see something blue].

You may say that there does already exist the conception of the Self which is the state of the Lord covered up. So why is it necessary to propose a separate lower type of being with this Group of Eight, (mind, etc.) [apart from this pure "I" to say "this is blue" etc.]? He answers this question with the words, "even the Group of Eight."

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[The idea here is that] in the state of that type of I-consciousness, [which belongs to the Lord]

ignorance is entirely removed. So again, the notion, "this is blue," does not arise. Here that sort of lower I-consciousness needs to be developed which will not be so spotless and rarefied as to entirely remove the knowledge of object as other. This is the meaning of the rest.

The first type of misapprehension is called "first" precisely because it is the primary and main type. The *Nareśvara Viveka* states:

The impurity that comes from making things into objects of knowledge is the stain called *Māyā*.

And with regard to its primary, causal status, the term *Māyā* is well-known as impurity there in the scriptures established by God. However the second type of impurity designated as *āṇava*, the Small, that which is limited [carries a primacy] with regard to its scope and purpose. There he points to the pure and rarefied scope of the first type of impurity, *Māyā*, saying, "in this way it exists in places where the Small, the impurity of limitation does not exist, does not reach." Because of omniscience [in an entity only bound by the first type of impurity such as the *Vidyeśvaras*, the Lords of Science] there is the consequent absence of the impurity of Smallness.

The word "*vācakaḥ*" "the Word, what signifies" [as opposed to the thing pointed to by words], this "Word" is the heart of supreme awareness, deliberate awareness, but not only in particular words which manifest within the scope of hearing [i.e., not only words that are spoken]. Rather it also pertains to the Word which is [more profound] than *Māyā*, which does not belong to *Māyā*, but instead enlivens and makes the phonemes which exist on the level of *Māyā* alive. And so it is said:

they [the letters, *varṇas*] are embraced by these [the *vācaka*-s] (*Mālinī Vijayottara Tantra* 3/28).

That [*vācakaḥ*, Word] is the Self, and partakes of I-consciousness. Because they become embodied as sound, words and also because of the myriad objects, these [letters and sounds] become limited and mutually so do [the objects become limited]. And sound has limitless light because it lacks a dense covering over it [unlike form, taste, touch etc.] So there is no destruction of the omniscience [of sound, even though it may become limited; and also no destruction of the omniscience of those Lords of Wisdom, and Lords of *mantra,* who are afflicted only by the first type of impurity -- seeing duality, but not becoming Small]. And this [sound] is the Subject and so on, wrapped around and made limited and precise by a particular word and by a particular material basis [the actual object]. [I.e. the Subject is defined and limited by particular words and particular material substance- this is the

embodiment of the Word]. A later text will support this[30]. And here he says:

> the statement, "that is a pot" ascertains and limits (1/5/20).

This [sound defining and being defined by things] is the object which is mentioned in the verse text and in the vivṛti commentary and it should be allowed [i.e., it's a necessary component in this philosophy-- here the object is not merely a thing- artha, but as *prameya*, is intricately involved in the process of perception]. Following along with its particular form, each *mantra*, which is just a portion of the root *mantra*, is mutually distinguished from other *mantras* to comprise the [whole particular] class of *mantras*. [At the same time] these mutually distinct *mantras* retain a quality of universality, which means they have a form which is common [between them], so far as it goes, like the mouths of *Brahmā* in comparison with his other limbs, as it were, along the lines of cowness and horseness which have both a universal aspect [including many cows] and a particular aspect. However, the class of *mantras* are themselves just simply *Vācaka*, Word-intent embodied as sound or particular words. Regarding this he says, "and both,"

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[30] What this particular "*uttaro granthaḥ*" is is not clear from the text.

referring to *mantras* and the Lords of *mantras*. The Lords of *mantras* are also Word embodied in sounds and particular words which take the form of lords of *mantras* who are the presiding deities, the supervisors of particular *mantras*, here collected together in the form of lords of *mantras*. To which he will say:

Those who have awakened knowledge, awareness associated with doership

followed by:

they are Lords of Science, of mantric formulas (3/2/9)

[here identifying *Vidyeśvaras* with *Mantreśvaras*]. The words, "by depending on that" means that when it becomes embodied into particular sound with a particular quality, Word-intent becomes connected with its [various] attributes through the controlling forces of limitation. We define the distinctive characteristics, i.e., the innate essence, of any object through its mutual differences from other objects. With this idea in mind, we can distinguish between *Māyā*-bound subjects and Subjects on the level of *Vidyā*, Science-Wisdom [Subjects belonging to the pure creation, not affected by the impurity of *Māyā*]. He expresses this beginning with the words, "belonging to the *Māyā*-bound Subjects" and with the words, "belonging to the [Subjects on the level of] *mantra* alone."[31] "This-ness" alone in fact is predominant in the

[31]Sound occupies a special position among the five elements. Associated with an inherent purity it is the basis of the "bodies" of higher beings. Embodiment as sound does not

physical body, in the intellect and in the vital air, etc. These [body, intellect, vital air] are not, in fact, at all like the form which sound takes when it is perceived. They [body, etc.] cause consciousness to contract, become limited; they cover and obscure consciousness very tightly indeed! In this way the body which sound takes when it manifests-- which is essentially what *mantra* is-- this embodiment of sound continually reverberates in the sky of the heart as the form of ***vimarśa***, Active Awareness. For this reason ***mantra*** is called the unstruck sound constantly arising [in the heart]. [Or, for this reason the unstruck sound -- the so'ham ***mantra*** -- is spoken of as the ***mantra*** which constantly arises][32]. He shows that "touch, etc.," are similar to this [process of sound]. He gives very little attention to this topic, but he indicates that it should be mentioned, via the word, "or." Similarly, the words, "and so on" again suggest this.

He says, "abiding within the elements" to refer to objects with a single onomatopoetic form, like the sound of knocking, '***khaṭa khaṭa***,' or the sound of running water, '***chala chala***.' There also that [onomatopoetic sound] is the supreme awareness in the form of particular sounds imitating the elements, but without corresponding manifested objects. This is what the grammarian has said. They are in fact the ***vācaka***, Word-intent, which exists on the level of

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neccesitate the impurities of *karma* and *āṇava* mala that embodiment in the other elements entails.

[32] This refers to the *so'ham mantra* -which would be connected with *Sadāśiva*.

the ether, space [as opposed to *vācaka* in fire, water etc.]. And even there in their true nature they reside within the Subject who perceives them. With this he shows that what belongs to the level of the ether, space should be separated out [from *vācaka* as it functions in other elements]. "This is also the state of *Śiva*" indicates that "This-ness" is not opened up on the level of the Subject [when *vācaka* does not become embodied in particular sound]. "Also the state of *Īśvara*" indicates that "This-ness" has opened up on the level of the instrument, the means of perception [in the *vācaka*]. The word, "that" suggests the doership of God, I-consciousness which is by nature fully independent. When [doership] is put in the service of touch, etc., in ordinary worldly comprehension and superimposed over [by touch etc.,] then that becomes the object. When this object has a single form capable of being known, then these two states of *Śiva* and *Īśvara* become inseparable and identical and partake, as it were, of the limitations of time and place, becoming established within the touch, sound, form, taste and smell, etc., in the body of that individual person who perceives the object.

"Intellect" [arises from the] portion of *prakāśa*, the expanse of light. In contrast, "*paśyantī*" "the level of speech when it is just beginning to blossom" [arises from the] portion of *vimarśa*, Active Awareness [the two aspects of the Lord, *prakāśa* and *vimarśa*]. Consequently the state of being an object and the state of being something which can be spoken about were earlier separately talked about [since they are two very different things]. The words, "and of the two" [being an object and being something capable of being spoken about] he explains with the words, "one of the two is selected out." So the process whereby "This-ness" becomes distinct is shown to belong to the former, *prakāśa*, where the material thing becomes distinct [and not that which is capable of being spoken of]. The words, "from that" indicate that perception of an object depends upon the limitations that time and space impose upon the Subject and upon the instruments of perception [i.e., the sense of sight, etc.] Because of this limitation the object appears in some particular way.

The word "primary, chief" refers to the instruments [meaning that the limitations on the sense organs is the more important of the two limitations on Subject and that on sense organs]. This is why the object is established by means of the sense organs, but there [on the level of the sense organs] the state of being object as a thing, a product, does not exist, [because "This-

ness" on the level of pramāṇa, the process of perception has become more refined. It is no longer a gross physical object, as it is on the level of *prameya*, the level of the object to be perceived.] Then, at that time [when the instrument, the sense organs are] predominant, the *Māyā* ensnared Subject does not exist with the fullness of both Subject and object; but because of the limitation placed upon the object, that [*Māyā* bound Subject] remains incomplete. The words, "with the nature, the essence of *mantra*" mean with the form of pure active awareness, *vimarśa*. The word "that" refers to limitation. The words, "and that" refer to the divisions of the letters '*ka*' and so on [i.e., the groups of letters in the alphabet]. The words, "like a reflection" imply that everything manifests as reflection. Here, in fact, the body and a pot, etc., also are real, [but the form they exhibit] resembles a reflection. [Whereas] there [in the divisions of the letters *ka* etc.,], this condition of being object does not manifest as distinct or separate [from the source as a reflection does]. However, it is not the case that the divisions of the letters as '*ka*,' etc., are situated within the supreme awareness of the Word-intent [which is beyond *Māyā*]. To this effect he says, "but not that which is divided into classes" meaning that [the letters '*ka*' etc.,] each alone separately should not be perceived as Supreme awareness [but rather only when they are merged all together on a level of indistinctness]. The word "that" indicates the doer who takes the form of the divisions of the letters. "Ignorance" refers to the product, the *karma*. The example is one of a dissimilarity [of the two cases,

between what is not object and what is mere reflection]. He says, "because of the process of manifesting," it appears as and is conceived as a reflection. Having given one reason [for its being like a reflection] he states another reason, saying, "and because it lacks its own self-predominance i.e., its own self is not primary" [the source of its existence is elsewhere]. The highest level the *Māyā*-bound Subjects in the body etc., attain is the state of bondage, because all the bound souls are innately afraid of [the body] breaking down. However, those Subjects on the level of Wisdom, Science the pure creation, have the collection of letters, ***ka***, etc., [i.e., as their bodies] as something secondary imposed upon them, [i.e., viewed by them as objects separate from themselves] much like the distinction of "blue" etc., that arises in the bound Subject on the level of *Māyā*. The letters are employed as aids to their own personal functions. [So, though the letters are the 'bodies' of the souls on the level of the pure creation, *vidyā*, these souls do not have the innate fear of their bodies made of letters breaking down in the way that *Māyā* bound subjects fear the breaking down of the body, because the body of the *vidyā* souls is something secondary imposed upon them like "blue" is imposed on the *Māyā* bound soul]. They [Subjects on the level of *vidyā*, the pure creation] conceive of the Self as the process of perception alone. He shows that these attributes which are placed upon them are in fact only useful aids, saying, "only." Now you may say:

> and bodies are produced from [the quality of] deeds, actions

as it has been said. However, what could have been the cause, the deeds responsible for the creation of those who are made of *vidyā*, Wisdom, the pure creation? [since they are not associated with *karma*, deeds]. Here he responds, due to "the will of the Supreme Lord" [they were created]. He emphasizes that they do not depend on *karma*, deeds, etc., saying, "and that" will [of the Lord]. So, by means of this topic he concludes what has been said about the actual nature of the stain called *Māyā*, this impurity, saying, "that is [what *Māyā* is]." The word "supreme" means single, alone. He [follows up on] this, making it more precise, with the words, "someone might pose a counter argument." The word, "later on" refers to where he says:

those awakened [souls on the level of *vidyā*, the pure creation] have awareness and are linked with doership (3/2/9).

The statement "it ends with a singular form" refers to the words, 'body, etc.," in the *Vṛtti* commentary. He says this to make it clear, with the word "and" that two separate statements are being made [in the *Vṛtti* text where he shows both types of misapprehension, one statement for each type]. The word, "there" refers to the statement in the *Rudra Yamala* text:

Māyā is the name of the one who deludes, who is seated in the process of individuation, the limitation of activity.

[And misapprehension occurs] "from the force of that [*Māyā*] alone."

The various doctrines such as *Vivartavāda* [of the *Vedāntins* which

excludes the reality of ***Māyā***] and the ***Pariṇāma*** doctrine [of ***Sāṃkhya*** which also excludes real agency attributed to ***Māyā***] and the Cause-and-Effect doctrine [of the ***Nyāya-Vaiśeṣika*** school] have been discussed in great detail and rejected. ***Māyā*** is in fact the form of the Energy of God. By causing misapprehension [of reality] inwardly born by stages out of the first type of misapprehension [already] mentioned, ***Māyā*** makes within her own Self the selves of various beings. || 8 ||

You may say here, that in so far as the Void, body etc., i.e., that which is not the Self, is clung to as though it were the Self, then in fact by strong faith and determination it actually becomes the form of the conscious. And when that consciousness is uncovered, it is reasonable to suggest that it becomes joined with what is just pure Lordship. He strips away this doubt, by demonstrating that the Person Archetype, is connected with the five-fold principle [the five sheaths: time, limitation of knowledge and action, attraction and *niyati* or fate. So this is why having a strong faith in the Void, the body, etc. as the Self won't lead one to the highest consciousness]. The verse says:

When the Subject takes the form of the Void, etc., and separates itself from the object, that Subject is [in actuality just] the object clothed in the five limitations of time etc. || 9 ||

This would be a problem if this limited Subject on the level of the Void, body, etc., were to really abandon the state of being an object. However, this is not the case. If it were that way, that this limited Subject existed separately from the object, how, in fact, could there be a Subject, a perceiver for the thing perceived? [since if they are truly separate, it is not possible for the Subject to have a connection with the object and without the connection with the object its function, and status, as perceiver (*māṭṛ*) would cease]. In fact, limitation here in differentiating among objects, is the very life of this Subject [in the state of the Void, the intellect, the body, etc]. And that very Subject is wrapped in and filled with the five sheaths of time, etc. The is the meaning of the verse. Having briefly explained it, he introduces the close analysis with the words, "right now."

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The words, "it should be so," point to the *Spanda Kārikā* verse:

Even [the limited Subject gains lordship] from contact with the strength of the Self. (*Spanda Kārikās* 8)

The word, "that" refers to the pure consciousness of lordship revealed in the statement, "I am this". The word "here" means in the body. The words, "he will say" refers to verse 3/2/11, where he says:

and this [Subject on the level of the Void] is associated with the power of limitation (3/2/11).

"It has the form of the [Self]." Even though its [true] form is in fact the Self, still the individual soul wanders from one body to another in delusion. The Self wears the body as one wears clothes; lives in the body as one lives in a house.

With the words, "to be considered, honored" he indicates that those who "consider" the [body to actually be the Self and not merely the clothes that the soul wears] are people who rely on incomplete evidence in making this judgement. With the idea in mind to remove the suggestion that this may entail an infinite regress in entering and destroying each new body [the

infinite regress of needing another "I" to dwell in the Void, and another "I" to dwell in that "I" and so on], he says, "it [the Self] is continuously arisen." He says, [the Self] "does not deserve such a fate; it does not exist in that way," indicating that because it is based upon the body, [the Self] here becomes associated with limited knowledge and limited ability to do things. You may say that for people who have not been taught properly, such as women and children and others who believe that that "the body alone is the Self," because they do not conceive the Group of Eight [the five vital airs plus mind, intellect, and ego], then for them the Group of Eight does not exist. Consequently, they have no world beyond this one [after death. This derives from an Upaniṣadic idea that one 'gains' another world, such as heaven after dying through the knowledge of the subtle body and so on, to the effect that where one's soul goes after death is limited by one's knowledge and awareness, cf. *Chāndogya* 5.10.1-10.] Here he replies, "even for those who conceive of the Self as the body" [these other levels do exist]. And this was made explicit earlier with the statement, "That alone is the sequence of descent of the Self entering into and sitting within what is non-Self." This applies here also. [So even if someone conceives of the body alone as the Self, the Self is still present within the body whether they are aware of it or not and in fact their not being aware is part of the process itself where the Self embodies what is not Self.] With the process of getting rid of the eighteen types of things that one should reject [a yogic practice designed to help one

not see the mere body etc., as the Self], with this process, there is also an especially subtle form of negation [which one tends to get stuck in, identifying it as Self]. When by practice one abandons it [as well], i.e.:

that [method] by which you reject [all this], reject that also,

then that particular type subtle type of negation should subside also. Then in fact the quality of the mind and what makes up the mind shines as purified. Only because of the residual latent traces of that [mental attitude of] negation, there is difference here [in the body]. So there is [still] the possibility of wakening etc. [to the world, i.e. losing purity of the mind-stuff]

The phrase ending with "limited" refers to the word "doer" [i.e., the doer is limited]. [That which is] "experienced" refers to the word ***karma***, the product of activity [i.e., the ***karma***, the product is experienced]. The word "that" indicates the form of the Self. With the word, "which" he indicates that the [Self (or) the doer] has deliberate awareness, supreme awareness in regard to activity also. This awareness is appropriate in the context of the instrument [i.e., the Group of Eight, intellect, body, etc.] because [ultimately] the doer who performs the action is associated with a body which is created [which is the instrument the doer uses to perform actions.] However, this deliberate, supreme awareness does not occur with regard to the ***vāsanas*** [the Buddhist term which implies the absence of Self (***ātman***)] because the connection with the instrument, the sense organ is an [external] sign which points inward to

the *Puruṣa,* the Person again while resting upon the *vāsanas*, the dormant traces.

The words, "or, rather," mean that [the Self when it is covered by the instrument of the body, mind, Group of Eight, etc.] is not an object, known as 'this' but rather it is appropriately [conceived] as "I-ness" which has to that particular extent seized onto a form belonging to *Māyā*, [the body etc.] This is explained in this particular way because to the extent that the Self is thought to possess latent impressions, he wants to raise this issue to explain it, but not to give the idea that the latent impressions should be considered to be separate from the Self. So, thinking, [I am] "equal to *Rudra*, etc.,"

and "I am that" [***Brahman***, Self], [is fine, but] to the extent that the latent residual impression [of this type of thought] remains fully [operative], it is reasonable that pride and anger, etc., will still arise. Consciousness, which here possesses latent traces, herself creates limitation. Consciousness is one alone, [yet] has a specific form where it consists of sound [form, taste] etc. which flow down and are absorbed [in consciousness in the form of residual traces] and from this the Group of Eight [mind, ego, vital air etc.,] are separated from [full consciousness.] This second type of misapprehension in its essential nature is contained within the first type. By means of this topic he concludes, saying, "that [second type] is in fact just this [first type of misapprehension]." When on the wall of this first type of misapprehension one sees, "this object has a different form," [from another object, from myself], one has "ignorance." This he qualifies saying [the ignorance] "is not complete, absolute" [ignorance, as in the case of a blind person trying to see blue. Or, this is ignorance essentially because it is incomplete].

So having explained the portion of the verse ending with "the Subject becomes the object" in this way, he begins to explain the next part, beginning with "time, etc." He begins with the words, "the other also." He removes the doubt voiced, that since [the activities] of impelling and restraining could be seen to rest entirely within the object, how could time etc., be said to be attributes of the Subject [since they seem to reside within the object]. When

something is connected with another Archetype there is the possibility of being dependent upon another. In this condition one's own self is not capable; one lacks power, lacks lordship. So In this indirect manner he mentions the cause for duality, allowing, accepting division in one's self.

There, if you take away the condition where time is the attribute [of the Subject] then time has no real form, no inherent nature on its own, [without a Subject to cling to, as the Subject's attribute]. And the attribute only arises, grows out of, follows necessarily from the concept it modifies and clarifies. This is how the attribute exists. There the attributes, for instance, the staffs etc., [of the class of monks called "staff-carriers] do not interfere with the existence, the manifestation of the person [who has the staff]. This is how they exist.

Nevertheless, by means of being joined to the person possessing the attribute, consequently, these attributes are a portion of the Subject alone, but portions which have been earlier separated off to the side and utilized as some distinct characteristic to define the Subject. When the [whole] process is completed, one perceives, "that is a staff-carrying monk." Time, in the same way again, is created by the Supreme Lord, and performs the function of causing something to appear as distinct or indistinct and in this way, causes the manifestation of being and non-being. And that [time], first arises [before the other sheaths] because it has fallen into the realm of "This-ness" [things appear in time as this]; it causes things to either exist or not exist, this by its

function of causing things to appear and also within the Subject, because it becomes absorbed in the manifestation which is the "I" [because time is experienced by the Subject]. However, by means of that [process- time manifesting] in the pot, etc., [as well, time manifests as existence perceived by a subject in a given present moment] as with the notion, "I am that, just right now" which occurs in a distinct form, as in the example, "I who was very thin will become fatter by means of eating *ghee* and the herb *aśvagandha*." So, these pots, etc., occur in the present time, via their connection with the I [which perceives them]. This happens by their conforming to a fixed duration of time, which is in fact, the nature of time in the present. These pots, etc., [first] existing within the Subject as past and future, [then] go to reside within the object.

So time with its dual flow of direction is joined with the Person, the *Puruṣa,* as a sheath covering him. This has been duly pointed out in the scriptural texts. [The other sheaths], *niyati*, the force which determines restriction, fate, and the other three follow along [being joined to the Person] in the same manner. The expressions and the interjections, "In this way", "oh no", "somewhat", "yesterday" and "oh!" are a form of this highest Awareness, (*vimarśa*), expressions with the essential nature of one of the sheaths, respectively of fate, attraction, limitation of action, time, and limitation of knowledge. They occur in pure consciousness, not within the object. The purport of this is that the collection [of the five sheaths] are not independent, nor are they, by their being universally present, qualities of objects. As it is stated in the *Śrī Kālapādā*:

Only for as long as pure consciousness is there, it manifests distinctly, whether for simply the present moment, or for an aeon, or for two aeons of time [consciousness will for that length of time remain].

[I.e., time is subjective, remaining so long as the consciousness of time in the Subject persists]. And this [group of sheaths] manifests in "just that way", he says, manifesting distinctly [in dependence on the Self]. Everything here [in this world] takes the form of reflection [manifestation which is real but the forms are a projection]. This is projection, this is the creation. What then is meant by the word "reflection" in the *Vṛtti* text? Replying to this question he

says, "everything, in fact" * The words "the external thing" point to externality as the quality of entirely being a common shared perception of individuals on the level of bondage (*sakala*). And that shared perception does not subsist in some universal state of being an attribute, because even in the perception of a blue lotus sometimes blue also can be the object which possesses attributes and because the lotus, which should be the object which possesses the attribute blue is also sometimes itself just the attribute. As stated by the sage of the *Madhyama*:

> because both the attribute and the thing which possesses the attribute are [actually both just] attributes."

The words, "to *Devadatta*" indicate that when [the attribute] is not recognized as attribute with a specific substratum it modifies and when the connection with a specific purpose in relation to the object is absent, then in both places [the attribute] has to be joined [in order for some quality like 'blue' to function as an attribute]. You may say that it [the attribute can exist separately from the thing it qualifies even] without the substratum of that which possesses the attribute, the attribute will perform some other function delimiting and determining the object. He replies, "and not" [some other function]. Blue, in fact, may separately give rise to feelings of happiness or sadness, but then it is not said to function as an attribute, [but rather it functions in its own right]. He points to this [capacity] saying, [it functions] "not

only" [as merely an attribute. Or, it is "not, in fact" an attribute]. The idea is that the concept of a daṇḍin, an ascetic who carries a staff, is useful because it delimits and determines precisely that person to whom we wish to be led. He says, "in that way in actuality" to indicate that it does exist in that way. "On the level of the Subject, on the level of the Subject," he repeats these words [to emphasize, along] with the indeclinable compound [*Devadattaṃ prati*], that in this particular form of universality, [what we think of as the] common shared perception of the attribute, i.e., its externality, is [nevertheless] absent. [Here the way that the attribute is able to [form a connection with what it modifies, a common philosophical problem in Indian schools, is explained by his saying that] the form that the connection [between attribute and what it modifies] takes is that [the whole including these both] consists of oneness, is a unity. He says, indicating the form of the connection, "it consists of oneness, unity."

The words, "it spreads, it comes to light" points to the thing, the object as something real, not to be denied. He says, "it belongs to that time" so that in this way the creation occurs at that very moment the [thing is being perceived by the Subject]. At some other time that thing would manifest in some other way to the Subject [and hence be a "different" thing].

In this way, in the present context he uses this discussion on the nature of the attribute [as metaphor], to link it to [the nature of the relation between the sheaths, time etc., and the Self], saying "and consequently". If even a mere attribute has just this particular nature and function [i.e., its complete dependence on the thing it modifies], then if time etc., [and the other sheaths] look to the substratum of the Subject as their cause, then how, by means of this activity of appearing, of manifesting, can time etc., also exist, or seem to exist, outside the conceptualization of the Subject [i.e., how is it that the sun seems to rise and set regularly, universally perceived as independent of us?]. This is the meaning of the doubt he expresses here. The word, "etc.," refers to fate and the other three sheaths. And so in the scriptures it is written:

> [The Self] is colored by the dye of attachment, driven forward by time, and destined by destiny, o, my dear, and again expanded and puffed up by the state of being *Puruṣa,* the Person. With the arising of consciousness accompanied by limitation, there also arises knowledge visible to the senses.

These restraints, etc. [on the state of the Self] affect those fallen [to the level of *Māyā*]. So we say "he is born, he is bound to the condition of being born" by virtue of his being affected and disturbed by attachment, etc. Then these, attachment and so on come into his awareness. He then touches the objects of perceptions. These [sheaths] "are established, demonstrated to be not separate" [from the Subject]. That is to say that they are forms of the Energy of

the Subject, [they do not exist separately from the Subject]. When something is performing the activity, the function of an attribute, defining and delimiting the noun or thing to be modified, it does not exist as something intelligible on its own apart from the noun it modifies. [I.e. when 'blue' is acting as an adjective of 'lotus,' it is not intelligible if separated from the lotus it modifies. As when someone says, "a blue, we respond, "a blue what?"]. So with [the sheaths] *niyati, rāga*, etc., because they are not utilized [separately from the Subject] it is not possible to establish them as external entities [apart from the Subject experiencing them]. In reality these [sheaths, *niyati, rāga*, etc.,] should be appropriately understood as attributes of the Subject, modifying it externally as the staff [is an attribute modifying the ascetic who carries it]. This is the implication of the quote given above. Even though time has this quality of being universal, commonly experienced by everyone, to a certain extent it also is particular [to each individual Subject].

In fact, with the word, "merely", he refutes the idea that time is [truly] common to all Subjects. So in this connection he says, [time is] "also a Reflection, a manifestation and manipulation of form which is not reality, but conditional." To that extent, from afar time performs the activity of delimitation and being remote is another one of its functions. Even the Appearance of time is not external and separate, common to all separately, in the way that a stick is. One may see [first] jasmine flower, then mango, then citron, then kuṭaja, then lotus and then white-flowered jasmine in continued sequence,

but the form of time, this sequence does not exist externally, separately from the thing it modifies in the way that a stick does. In fact just this sort of [differentiation between types of attributes] is drawn out in the *Mālinī Vijayottara Tantra* as a separate division, with regard to the Subject, from the first [type of] division which is defined as innate nature:

> The Archetype of Earth is distinguished by the differentiation between the Energy and the possessor of the Energy, together with the differentiation made by "svarūpa" - its inherent nature (*Mālinī Vijayottara Tantra* 2/2).

[So time may be separated out, but inherently exists as a quality of the Subject]. One may counter, o.k., let it be that time abides and exists within the Subject, but how is the Lord connected with this Energy? To this he replies, [the Lord is] "manifold." The Lord makes things appear, like jasmine flowers and so on, and causes them to develop and increase. So, the power of the Lord which does this establishes time as an attribute of the Subject. **

Therefore time is an attribute of the Subject. The Subject is indeed driven by time, so we say, he is forced to act by time[33]. However, the Energy of time belongs to the Lord. The life force of time is the Energy of Activity (*kriyā śakti*) which belongs to the Lord. The word "earlier" refers to an earlier statement, i.e., "sequence depends upon differentiation" (2/1/4), which applies also in this context. This [time] in fact, otherwise ultimately has the same properties and functions in accordance with the group of sheaths.

Now to show Fate's restraining power, as a function belonging to the creator [or the individual Subject], he describes the relationship [between the two-- the creator and fate as one of cause and effect], saying, [it exhibits] "the relation between cause and effect." With the words, "defined by the effect," the relationship is stated. [Here he again shows the relationship as attribute and the thing it defines.] And that relation terminates in doership. Thus the restrictions that limit and define what one can do will also be mentioned along with the Energy of time because [similar to time] these restrictions also function as attributes of the Subject. And they are characterized by this quality--that they restrain and limit what was not previously restrained and limited. So these restrictions are called fate (*niyati*), the restraining power and it is the attribute of the Subject. However, that Energy [of fate] is just a portion

[33] This is a pun in the Sanskrit verse, *kāla* = time and *kalitaḥ* = driven.

of the Energy of Activity, the ***kriyā-śakti*** of the Lord, and so this Energy of time is properly considered the consciousness of the Lord. Its capacity for doership is just the doership which belongs to consciousness. The word "there" refers to what falls within the scope of the Restraining power.

With the words "cause and effect" he indicates the manifestation of that cause and effect as ***ābhāsa***, mere reflection. [I.e., what fate ordains is only a reflection echoing its source in the Lord]. From this statement, the meaning we glean is thus: In reality the Lord alone creates things so they exist in some particular way. This being the case, a sprout does not revert back to a seed, nor is the jar the material cause out of which mud arises. Equally, both are incapable of [reverting back to the previous state]. Similarly, by virtue of being experienced in a common way, universally by all Subjects, they are said to manifest in just this one particular way — that the seed is the material cause of the sprout, while clay is not. And likewise, that clay is the material cause of the pot; the seed is not. This being the case, [we see that] within the realm of Reflection, the attribute [of something] is defined by its being a restricting, limiting force. That attribute, in reality, is only within the Subject, not in the object perceived. There, in the omniscient scriptures, it is said:

By means of Reflection in the Subject

So *niyati*, Fate's power of restriction is said to be an attribute of the Subject. This is why it is said, in the quote above, regarding the Subject, that he is:

again restrained by Fate's restraining power.

He shows its universality, the fact of it being a shared perception with the words, "in that way." With this, when he explains niyama, limitation, as the result of [the Subject/the Subject's perception] through his or her deeds, he establishes it as something named separately from that [the Subject's perception], because of its overwhelming predominance in the workings of samsāra, the delusion which causes birth after birth. To that effect he says, "and which" [in the *Vṛtti* text]. In the *Vṛtti* text, if by the word "***karma***" he means activity, the result of that which is performed is a residual trace occurring in the Self.

Now if he wishes to suggest a different meaning for the word ***karma***, [one connected with the *Mīmāṃsā* tradition] then the result is heaven, and so on. The *Vṛtti* suggests both meanings.

Attachment he explains [also] as "belonging to the doer." The group of mental fluctuations such as "intense attachment, envy and so on," as shown in the ***Abhidharma kośa*** and in the ***Mahābhārata***, are rooted in ***rāga***, attachment. Hence we read:

devoid of attachment [he has no rebirth] (***Nyāya Sūtras*** 3/1/25).

So the disappearance of hatred, joyous excitement and envy etc., is seen in just such a person [devoid of attachment]. You may say that in the *Śaiva* view the lack of detachment, i.e., attachment, is said to be a feature of the intellect. This being the case, what is the point of having a second conception of ***rāga***, attachment [separate from the intellect and also placed in sequence before the Archetype of intellect (***buddhi***) and before the Archetype of Person (***Puruṣa***)]?

On the other hand, for those who follow the teaching of Kaṇada, that [attachment, ***rāga***] does not exist separately in two different places [so his explanation is better because not redundant]. So it is more appropriate to say that will, i.e., desire, and aversion [aspects of attachment] are qualities of the Self [following Kaṇāda and not sheaths evolving out of ***Māyā***]. He removes this doubt saying, "and [attachment, aversion etc., are both, so they are] also qualities of the intellect" and "[this ***rāga***, attachment exists also] "as a separate Archetype." To this extent "attachment" is also one of the [five] sheaths. In this particular way [attachment, which exists internally as one of the five

sheaths can be seen] blossoming in hunger, thirst, and the arousal of the desire to enjoy a woman, which all are the absence of detachment. And in that case, they exist even in an old and ailing person, who says, "let it be so, let this be mine." He [the old person] has this kind of a concept. In that situation where the conceptualization is in the forefront, the Attachment Archetype [as one of the five sheaths] is predominant.

However, when his attachment flows forth, culminating in external expression so that action is performed for the sake of acquiring a medicine against old age, then that is the lack of detachment [which is more external, the attachment manifesting in the intellect. Attachment manifests on two different levels. The first exists on a more internalized level as one of the five sheaths. The second is the external blossoming and manifestation; that he calls "the absence of detachment" and this manifests on the level of intellect and is what *Kāṇādites* call "*rāga*"]. Even dharma, right conduct, and so on, by virtue of the latent impressions of intense attachment [to *dharma* itself] is also only an offshoot [of attachment]. This is all contained within the category of *rāga*, attachment. However, these [attachment to *dharma* etc.,] are a particular form of upsurge [of attachment] counted as attributes of the intellect. Consequently, all this is established as coming out of the root source which is *Māyā*. And so at the time of initiation, that [attachment, *dharma* etc.] which abide within the person to be initiated, have to be purified, because they will not sprout again if they are burnt in the root. So this is explained in the

teachings of the Svacchanda scriptures and so on. In [the sheaths of] attachment, *rāga*, and *niyati*, Fate's restraining power, they [*dharma*, aversion and attachment, etc.,] are developed as off shoots and buds. When in the intellect they then blossom and produce fruit. So for this reason he says of all this [attachment, aversion, etc.] that they are "also qualities of the intellect," and concludes, "particularly when in the sphere of worldly transactions."

Having explained attachment, he then describes the development of consciousness as characterized by knowledge and doership when they are conceived as separate from the sphere of things to be known and done. He begins this with the words, "of the Void, etc.," thus he delineates *kalā*, the limitation of one's capacity for action and *vidyā*, the limitation of one's capacity to know, and along with this he delineates the function of both [doership and of being a knower, knowership]. The word "and" means that in possessing attributes, he [the Subject] collects the attributes within [himself].

You may ask, what is the purpose of this process of manifesting [these if] consciousness is unobstructed and continuously uncovered? With regard to this question, it is true that manifestation is not necessary with respect to the highest level of consciousness, but in considering the [lower] consciousness associated with the realm of distinctions, this [consciousness] again still fluctuates [and so limitation of the capacities to do and know do occur]. With this import he says, "and consciousness." The word "here" means in the Person Archetype. Without mentioning that [Archetype of the (limited) Person, ***Puruṣa***], he states the cause, "because it [the ***Puruṣa***] consists of consciousness," and so on. The words, "in the category of ***karma***" means that it [the Person (***Puruṣa***)] is being illuminated through dependence on some thing other than itself. That which is "consciousness" is separate from the limited perceiver because the very notion of this limited perceiver gives rise to some object which is to be perceived and is separate from it. To this extent that which is "conscious" contains both perceiver and object and doesn't have this distinction made between itself and the other; the object perceived. Yet that which is conscious gives rise to both of these, limited Subject and object. And even while consciousness exists in that way, as undifferentiated, it, at the same time, out of its own Self, that is out of its own form, which shines as only pure consciousness alone-- it gives birth to things that, like blue, etc., are said to be insentient, that lack consciousness. So it

does not abandon its own form as pure consciousness alone shining.

How so? How can "blue" etc., come from that which has consciousness? The reason is because the divisions of consciousness into a variety [of forms] by means of the discernment of various categories is not possible there [in things like "blue" which are insentient]. And there the reason is given — [because of] "This-ness" and so on. [I.e., in "This-ness" there is not the activity of consciousness being aware which is what constitutes sentiency]. However, from the perspective of the manifestation or shining of non-duality, [consciousness] continues without ever coming to an end, even in a corpse, in the body, in a jar and so on. So far as the sphere of non-duality goes, this worldly distinction between sentient and insentient is not made. He emphasizes this, saying, "but not" [there in the perspective of non-duality].

You may counter that it is said to be insentient for another reason. This is because [in the state of the Void] there is no instrument, no sense organ functioning, which is necessary in order to form a connection with some other thing, separate [from the Subject], and this has to occur in the process of perception everywhere in the world. However this lack of a connection, via the absence of the instrument of perception, the sense organ, occurs not only in the [state of] the Void, etc. It happens in this way, [with a lack of relation] even in a jar. So he says, "hence, in this way" concluding with, "as based upon another." He connects the purpose behind this discussion with our

original topic, saying, [this limitation into degrees of consciousness down to the apparently insentient] "derives from *vidyā*, the limitation of knowledge and *kalā*, limitation of activity." The word "all" indicates that [*vidyā* and *kalā*] are used with a variety of instruments [the sense organs, the mind, intellect, and ego]. The word "object" indicates differentiation. You may say that if these two, *vidyā* and *kalā* express the quality of knower-ship and doership, then they should express the real form of reality which has the nature of non-duality [since knower-ship and doership are, in this system, the twin powers of the Supreme Lord]. To this he replies, [they do not have the nature of non-duality] "because they belong to the level of *Māyā*." Now you may counter that, if they have duality, [still] these two should be present in all objects. Here he says, "the power of *niyati*, Fate's restraining power" [prevents this]. In fact, these sheaths are mutually entwined, mutually enhancing each other, like the flavors in a milk sweet. For this reason they are said to be "veiled" in the scriptural texts. So there is no contradiction in saying that with regard to their order in the scheme of Archetypes, their arrangement is haphazard and fluctuating. In fact, they are depicted in just this way in the *Mālinī Sāra*:

> The knot in the heart is the controller, the restraining agent of what is below it and of what is above.

This is followed by:

> like the layers / sheaths on the pith of the banana tree stem, like the flavors in a milk-sweet and so on, like the balls within the ***kadamba*** flower, the sheaths, [attachment, ***niyati***, ***vidyā*** etc.] arise intertwined in a various fluctuating sequence.

With this idea in mind he says, "and here [there is] not" [definite sequence]. So to that extent the sheaths expand in this way and this is supported by scripture. So, right now [time] knowing and doing just this particular thing [***vidyā*** and ***kalā***], being restrained and determined in some particular way [***niyati***], and affected in some way [***rāga***], a person comes to say, "I am that" [particular person].

In this way, [it is not so important] to focus attention on the order of the Archetypes in the flow of consciousness. The wise do not give too much attention to this type of mental construction, but if one should pay attention to this, then this [topic] would have to be developed in great detail. Why is that? He replies, "this blossoming and development [of the sheaths] may be in sequence or it may be otherwise, because of the actual variety of possible sequences." He also says, "or because of not perceiving some other Archetypes not enumerated here, or because some sheath, though existing, is not employed at some particular time." [I.e., for these reasons the sequence of the Archetypes of the sheaths, attachment, etc., can vary greatly

and one should not waste time getting bogged down in rigidifying their order.] The reason for not giving more attention is because "it serves no purpose."

When, in fact, is attention given? He says, "but to this extent" [it is useful]. He states the reason why one should pay attention in some particular cases, saying, "and to this extent." However, he shows the lack of purpose [in paying attention] to those [Archetypes and variations of sequence in Archetypes] existing somewhere in the middle, saying, "but [with these] it is otherwise." When the relation is at a distance [the sheath] is not utilized. How is it not utilized? He says, "right now" and so on, ending with, "in this way." [When] they are "brought into awareness," this is what defines their existence, this is how they come to exist. And, following from that, this is the meaning: to such an extent, this exists right now, but at another time some more Archetypes, more categories might also exist. Hence in this way he gives a different point of view, saying, "because of a lack of attention" and so on. At this moment the scope of a sixth [category] even if it is nearby, may remain unperceived, thus he hesitates as it were, even on close inspection, since there does not cease to be the possibility of yet another seventh [category, in this context a seventh possible sheath]. There he advises, "don't brood over it" and so on. With the division of six [categories in *Vaiśeṣika*] and sixteen [in *Nyāya*], counting the objects contained within the middle [of the categories of things to be known] is impossible. It is like counting sand, and it serves no purpose. He illustrates this with mercury. It should be distinguished as

separate from those things classified under the category "earth" and so on [because it exhibits some qualities which are not classifiable as earth]. He addresses this [issue] saying, "that is stated." So, the present topic at hand is one which we can define and discuss and that manifests and that can be proved and that is useful.

Just because we do not perceive those [countless] objects to be known contained within the middle, this does not at all deny the existence of those entities existing on the upper level [of the Archetypes]. This he states, saying, "but this" [is not to say that those subtle entities do not exist] and so on.

The words, "having a form in just that way" indicates one's own Self, which is the knower and the doer and is independent. Without this [Self with its freedom] nothing whatsoever manifests, or, otherwise being imagined, what is conceived will remain out of reach. With this idea in mind he says, "not even this". However, where this [delineation of form] is useful, there in the rules on initiation etc., it is thoroughly clarified. || 9 ||

So he says:

The objects which are separate from the Self (3/1/9).

Having said this, he speaks about the objects, with a pair of verses.

The object, which is of twenty-three types, has the nature of effects/products and instruments [for perception]. The root cause of these twenty-three is the Primary, Nature in its one divisionless form || 10 ||

And here the instruments are of thirteen types, the collection of external and internal organs, and the class of products is ten-fold, because of the division between the gross and the subtle. || 11 ||

This is made clear with a brief exposition; it is already expanded upon in the *Vivṛti*, so it won't be again separately addressed here. For the sake of correcting and clarifying the concept of the "object", the ***prameya***, he starts out by raising questions, beginning with the words "One may object" and ending with "It should be thus". The meaning of the words, "hence, in this way" is that it would be appropriate to group the twenty-three under one single unifying category. To negate this idea he says, "it is unfounded".

"But that" refers to these [sense and inner organs], because they are not capable of being perceived [because they are the instruments which do the perceiving]. And this idea [not given here; possibly he gave a definition of *karaṇa*, defining them in terms of their being perceptible,] which he states regarding the inner and sense organs, should also apply to the organs of action, i.e., the hand, the foot and so on. Even calling them instruments [the external and internal organs of sense and action, as means of perception and activity], is not correct. This he shows with the words "in that way".

Time and the limitations of action and so on, [the five sheaths] fill out the individuality of the subject, giving each individual its own nature. But sometimes, in watching a performance -- a dancer or wrestler -- by the will of the Lord, these sheaths are made into a unity [become united with those of the performer, instead of defining the two as separate individuals, the spectator identifies with the performer and perceives what the performer in

the performance feels or perceives] or [they function] as part of a single unified sphere, whereas otherwise by the power of this limitation of fate one is afftected differently and so on. So with this situation, time etc. assume a portion of the function of instruments for perception. Then, [if the five sheaths can become instruments for perception for the subject,] what is the point of having other instruments [i.e., the ***buddhīndriya***, the organs of seeing, hearing, etc.], apart from time, etc. [and the other sheaths]? Having brought up these issues regarding the object, the ***prameya***, he states the objections against the questions raised, beginning with the words, "in that way". "Here" indicates that it is appropriate to mention Nature, and the [question] of it has not been raised because it's not connected with that which is not covered over, veiled [by the sheaths, time, etc. i.e., those beings on a higher level than this]. This is the implication [of the word "here"].

He writes the word "said" to show that this [idea just mentioned] also is "stated" in the speech where these various issues are raised. The word "*iti*" points out the end of the questions raised.

The words "and again" indicate that the category of object, ***prameya***, is divided first into two and then each of the two is divided again. When he says, "the worlds, etc.", the word "etc." refers to the divisions of the body and so on.

The words, "and as being in that way," "and as an instrument" indicate that the body which is an object to be known is also linked to instrumentality. [It functions both as something to be known and as means for gaining knowledge]. "The transformation by means of intellect" shows that this inner organ of knowledge, the intellect, is utilized in the transformation of [pure consciousness] into forms perceived, smell etc. On the other hand, the external organs of action, [the hand, foot etc.] are responsible for the transformation of a lump of clay into a pot and so on. This idea he states with the word "also", "Not only". And this, you remember, is stated in the *Ādi Siddha Sūtra*.

"Here the causes", even though they are not clearly known, are nevertheless inferred, as the seed is inferred from the presence of a sprout. So likewise we may infer the reality of Nature as a primary root cause [behind the sense organs and objects perceived]. Even though is not connected with

words, affected by language, still it has recourse to "parāmarśa" supreme experienced awareness. This is the meaning here.

The words, "so far as that" indicate that the Real is not bound by the fluctuations of speech. And this is a bold statement. Anyway, the verse can be understood in this way -- that which exists as product and instrument is of twenty-three types. The root cause of this is Nature and Nature is entirely an object, is all objects. And showing that [Nature] is separated off from the visible level, he removes the idea that any trace of the object exists within the Subject, saying, "in the knowledge of dualistic thought construction alone" etc.

Now you may counter that [it is not just Nature that is not visible], Nature also has some effects or products which are not visible, because some things are simply only imagined, not manifested. And therefore, that which the followers of Kapila count as a part of the imperceptible, the unseen mountain, may be included, counted [as the subject, not object, because the object is entirely perceptible]. He replies to this, "Nature" [is object, not subject]. He makes it clear with the word "again" that "Nature" can be visibly known by a special subject, [i.e., by a yogin with special vision.]

Even for us, [the fact that Nature] is essentially object can be known through "inference" etc., he says. This said, it is the case that in dualistic conceptualization the Self shines as "this", not I, whereas when the root awareness is only in "I-ness" then the Self rests in the unity of subject on the highest level. And this idea is stated in 1/5/17:

"I-ness" etc., [are not different from each other] because of the differences in our perception of them...

However, Nature manifests even in dualistic conception in only one form as "This-ness" with a single flavor throughout [as only "this" and not I--unlike "I" which manifests as both "I" and "this"]. A portion of it shines visibly as the objects we see. Because of the unity of perception, that [Nature] is always only object, (*prameya*).

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This also is stated here in 2/3/10:

> as something far away ... [still remains the same whether it is far or near]

You may wonder why Utpala himself does not say in his own words that Nature really is only object. He does say it here, with the word, "only". Now with a single stroke he removes all doubts, saying, "and everything [in the world is] only [just Nature]." The words "hence, like this" indicate the reason; because Nature, the Predominant, is utilized so prominently in worldly transactions, it is dubbed "the Predominant". Otherwise, in fact, [if Utpala in his commentary had faithfully] followed the order of the verse, it should be that the host of sense organs would be mentioned first, [but in his commentary Utpala first mentions Nature]. The intention here [is to point out the predominance, the importance of Nature.]

With the words, "also by the predominance of the one who possesses the host of sense organs" he quells that seed of doubt-- that the one who possesses the sense organs could be separate from them. This he shows with the plural ending. It is not at all the case that the host of sense organs are different from the ones who possess them.

The word "otherwise" indicates another reason for the plural ending, that the word "host" in the verse refers to the entire host of entities, [man,

animal, spirit beings etc.]. This idea is popularly well-known.

In the process of ascertainment and observation the subtle is attained after the gross, but in the process of production the order is reversed. With this idea in mind the verse and the commentary reverse the order in which "subtle" and "gross" are mentioned.

The "Archetype of intellect (*Mahat*)" is appropriately addressed in the quote he takes from the followers of Kapila:

> From Nature comes *Mahat* [*buddhi*, intellect], and from that, the Ego. Neither existence nor nonexistence comes from that which is neither existent nor nonexistent. [Nevertheless] pure Being manifests Mahat. So from that pure awareness this great souled [intellect] is bright.

Utpala reminds us with this quote that intellect does not only function as a sense organ, like the mind, the eye and speech, etc., but intellect also functions as a cause [in that it plays a part in manifesting what we perceive]. This is how it should be construed.

The scope of the product, the effect [in contrast to the one who is the agent, the Subject], can extend only up to that form of sound, ether and so on, [that is,] only up to where there is no capacity for causing things [to manifest, i.e., and not to the intellect or instruments of perception or action]. The words "of these" means that those which belong to the single unified level of the

instruments of perception and action lack the qualities which can be transformed into the gross level, such as ether etc. [i.e the organs of sense and action are not products, effects, but rather instruments for perception]. The words "in that way" means as an object. He says "and the state of being an effect" to indicate that these products, effects [ether, etc.] may be construed from the same *Sāṃkhya* quote by another method. That is, the one who contemplates only the enjoyer, that which is enjoyed and their instruments remains in the activity of enjoyment.

The words "in that way" mean as a product, an effect. He construes the words "and a product, an effect" to refer to the notion of sequence in the *Vṛtti* commentary which he clarifies as the sequence for the arising, the production [of the phenomenal world]. He says "becomes visible" to indicate that manifestation follows along the lines of the doctrine of *satkāryavāda* [i.e. in the realm of Nature, no new thing is produced, that which is produced had actually lain dormant within its material cause].

The word "subtle" does not mean something which is very small, but rather a form which is devoid of constituent parts, has a very fine nature and with regard to the whole class of products, effects, has a form which is pervasive. The "gross" should be considered to be the opposite of this.

The word "pure" [in the *Vṛtti* as "*tanmātra*"] he explains to mean "without attributes" and this refers to the higher, universal type of cause, the mud itself as it were, which forms a jar. Similar to this however, is the lower type of universal, that which has the character of similarity, the "jar-ness" of jars, as it were. The word "before" refers to the creation by a yogi etc. mentioned in verse 2/4/11 [compared here to the creation by Nature ?]. The words "and that" refer to sequence. He shows the evidence to assert the Energy of Restraint, i.e., Fate, with the words, "also from the scriptures". [I.e., here he wishes to show that *niyati*, Fate has an important and chronologically primary role to play in Nature's creation and its sequence], although this is difficult to see by mere inference. So he supports this by quoting the scriptures.

"One may object that it is not once and for all" [established this way]. Here the objection pivots around the fact that here there is no other scriptural text which otherwise also establishes and supports this particular sequence [of the five sheathes]. So how can you be so certain? There the notion that that sequence for *niyati* - Fate alone is correct is difficult to comprehend. Let it be so. In the present context this does not weaken our argument. He states this, saying "and even if it is not established as so".

The process of perception, when it is not concealed, contains within it the essence of the object perceived. And the power of Lordship which belongs to this process, by its own freedom removes the relation of outer and

inner, joins and separates the images, the appearances of the objects within the process of knowing. And the Lordship, and its capacity to be the object are entirely its own self-shining light. But here for foolish people, the notion of the object is taught. Even if the rules, the sequence, number and existence are not established, it still will not affect our theory at all. This is the justification [for his saying "and even if not established."

This said, it is the case that pure consciousness has every power. Seeing this, one reaches the goal. So what is the use of asking how many things are there mixed up in the middle? Where is the usefulness for a supreme yogi to count the grains of sand lying in the Ganges? To this point it is said:

Knowing how many insects exist is in fact not useful[34]

and so on. Summarizing the subtle elements [smell, taste etc.] associated with the five great elements [earth, water etc.], he telis us "it occurs in this way" and so on [i.e. not to be entirely enumerated].

The word "entrance into" implies a receptacle for the collection [of the elements]. "And mutual contact" indicates the scope [of activity] for the other elements. [I.e. they become active through mutual contact as in earth both its own quality, smell, is present as well as touch which belongs to wind and which it absorbs from wind by their mutual contact]. "Or, clarifying both sides

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[34] This quote is found in Dharmakīrti's *Pramāṇavārttika* II (*Pramāṇasiddhi*; in some ed. I), 33.

of the argument", he says that in showing only one subtle element for each of the great elements, in fact, each quality [i.e. smell for earth] depends upon another quality [for its generation / presence] from its contact with other elements. This is the idea of "entrance into", and it occurs in the gross form of the elements [i.e. earth, water etc.]. However, in the theory where each quality [of each of the elements in sequence] is increased, there is the mutual contact of the subtle elements. However in the element space, because it lacks contact, the gross is absent. It is air that sets into motion the activity of expanding and absorbing other qualities.

From the word "etc." it is understood that cooking, collecting and holding are also the respective qualities of fire, water and earth.

The words, "or which" indicate that space, presents a separate case regarding the collection [of the elements] into ether. He distinctly expresses this with the words, "a special type of entrance into". The author intends that here [in space, ether] there is no mutual contact [with other elements].

The transformation of sound [the subtle element connected with ether] [into all letters?] has the capacity to create and give space in two ways. [The idea is that the subtle element gives rise to the gross element, so here, sound, the subtle element connected with ether, i.e., space gives rise to space as an opening for things to exist.] Sound which is Word, the ability to give meaning, has the nature of *nāda*, primordial sound vibration and it has the capacity to give space to all things. This sound at base is the seed of the host of various letters and the basic function of it is to endure the variety of meanings conventionally imposed upon sounds, from which it therefore possesses the ability to be imposed upon various objects as their meaning. This is one type of sound. The other type is the Word, or let it be not considered a word, denoting something, even the onomatopoetic sound of rapping; that type of sound has the capacity to endure all space without the accompanying contact because it is lacks form and it does not create resistance through contact.

He describes that sound with the words "having the nature of primordial sound vibration" and so on and with the words "or which" etc. The word "also" indicates that the earth etc. so far as it goes do not have the

capacity to make space at all whatsoever. Even visibly, it is not the inherent nature of these [earth, water, fire etc.] to give space. They only perform this function when ether accompanies them. This is the meaning [of the word "also"].

"Taking the nature of another Archetype" the subtle element touch [which is connected with air] accompanies earth etc.[fire water and naturally air] as a quality of these [though not their own quality] and as it enters space it creates resistance, disturbance there. But that which is not accompanied by contact [with other subtle elements], that is sound. Sound belongs to ether alone and has the function of giving space; but the other elements do not have the quality of sound. This is the idea here.

It has a "portion of grossness" means that space alone by its quality of being entered into, has the inherent nature of hollowness, [and this is a gross quality]. But this is not the subtle element [sound]. The quality of sound has a form which consists of agitation and which is not entered into [by other elements such as earth]. This is the intention.

"Hence, in this way", he says, meaning that it is invariably the case that the form of sound which is entered into, that space [connected with it] is alone the cause of air since air invariably accompanies space as its own true form, both existing in one single place. This, in fact, being well-known, he establishes it here with the words, "and so they speak about it in that way". Everyone in fact promotes the idea that both space and air both in a worldly

way and in a non-worldly way should invariably co-exist. With this in mind, we find:

> eternally unseparated, like the wind and the sky |

and:

> just as the wind is eternally situated in space ... | (*Bhagavad Gītā* 9/6)

etc. This [interpretation] mentioned here is not settled. He states another point of view with the word, "otherwise".

So, "from this, in this way", indicates the way in which a portion of sound falls down onto the level of space, ether. He discusses this [idea that each element has only one quality] by means of another philosophical doctrine when he says, "and in that way". If, in fact, space itself becomes wind through the addition of one more quality, that of touch, then the directions would not exist. Then, between sound and touch, wind would be born from touch alone. And the other elements would follow suit in this way. Then how could each of the earlier elements be the cause for those succeeding? This is the idea.

You may wonder then, why do the *Śaiva* and *Sāṃkhya* and other systems state it in this way, [i.e. that each element is the cause for the succeeding ones]. The reply is "of its sequence". [For the sake of expressing a sequence - this is the reason why the *Śaiva* and other systems say that elements arise out of earlier elements]. The earth's capacity to bear things is overcome when earth dissolves in water. So a yogi meditating just on water alone attains the powers of that [earth's capacity to bear]. This continues up to the point where all the earlier elements merge into one in Space, partaking of the oneness of *śūnya*, the Empty. The yogi who meditates on this Space

gains the powers of Space [which comprises] all the earlier elements.[35] And at the time of initiation the prior element, first purified, is joined to the element that follows subsequently, as earth into water. In this joining [of the elements the earlier idea that many qualities can belong to one element, earth etc.] is clarified:

There is the apprehension of these [elements] but there is no knowledge, because each [element] lacks power [not being joined with the previous as in initiation]. This arrangement taught by the teacher is an easy method.

So, in the scripture for the procedure of initiation it is correct [to link the earlier elements with the latter]. This [view] is favored all around. There the procedure is such that the product, [these effects, the elements etc. are] joined to and absorbed in the cause [or, into the sense organs].

The word "appropriate" means that this point of view is favored by the majority of scriptures, as far as it goes. He shows that his interpretation suits both sides of the argument, with regard to the other elements, with the words, "in this way, alone." So the elements each have one quality alone. This he discusses with the words, "hence, in this way."

The expansion outward of creation (*pravṛtti*) [via the elements] binds itself to the condition appropriate to the domain to which it belongs

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[35] Text emended from "*ākaśa*" to "*ākāśa*".

(*viṣayavatī*) [36]

So the author of the ***Sūtra-bhāṣya***[37] made it clear that within the particular domains of earth etc., [the other four elements, water etc.] each is known to have one quality alone, respectively, smell etc.

Also in the ***Śrī Mataṅga śāstra*** it says:

Because of agitation of the subtle element touch, the wind expands, absorbing other elements, and becomes two-fold.

So with the first book [the first quote given above], he shows how each element in its own natural form has only one quality, [but] by being joined through absorption to other prior elements, they come to have two qualities and so on. The words "these alone" in the ***Vṛtti*** text he explains [in the ***Vivṛti*** commentary] beginning from "and these alone [the five elements]" and ending with "but not some other thing."

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[36] I translate this differently from Hariharānanda Āraṇya's translation of the *Yoga Sūtra* verse I.35 because in this context his translation does not accord with the interpretation Abhinava gives following the quote.

[37] *Yoga Sūtra* I.35. As V. Raghavan has pointed out, (*Abhinavagupta and His Works* p.78ff) on several occasions (for instance, in the *Abhinavabhārati* p. 335 and in the *Mālinīvijayavārttika*, p. 19 KSTS eds.) Abhinava ascribes both the *Yoga Sūtras* and the *Bhāṣya* to Patañjali, despite that his disciple Kṣemarāja does not do so.

"Because [the subtle elements, touch etc.] are not visible". "Not visible" here means that because the subtle elements are subtle, so they can only be observed indirectly by means the great elements, earth, water and so on. [We can understand this] in another way, the Archetype of *Māyā* is [counted as] one [Archetype]; and the *Śiva* Archetype is one. This is the actual fact. You may say, well in that case, then jars etc. also should be counted as Archetypes.

This is not the case. He says "the visible", indicating that otherness [being an object and not a subject] exists up through prakṛti, subtleness exists up through the subtle elements, and the ability to absorb other qualities exists up through earth because each is described as continuously taking one more quality, collecting each of the earlier qualities. [Collecting more qualities is not possible in the subtle elements]. After that, then the separate secondary creation /development of jars and bodies etc. occurs. Here, after the expansion that happens when another quality is absorbed by earth, water, etc., then nothing more arises [in the enumeration of Archetypes].

"Of these" separates out the [organs of knowledge, intellect, the *buddhīndriya* -- hearing etc.]. You may say, following *Sāṃkhya* doctrine, that these:

five, with respect to form etc. ... [merely perform the function of observation] (*Sāṃkhya Kārikās* 28)

so they should properly be considered merely as organs of observation, not as organs of knowledge and the intellect. He removes this doubt, by stating, "they are useful to the process of awareness, [so they are called organs of] intellect." The sense capacities [hearing, smelling, etc.] cause clear and distinct manifestation, by their nature, by this ability of the senses to discern and then take the shape of the object into the intellect. From this ability awareness of the object begins to throb. For this reason they are said to be organs of the intellect.

Now you may say that the sense organs have their own unique characteristics which is a universal sense of egoism shared with all souls and as the form of Energy of each individual soul, the sense organs [hearing etc.] are with every soul imperceptible. Then how can these sense organs have the ability to discern the object and carry the shape of the object into the intellect?

What you say is true. They do exist in that manner in fact. However these sense organs are transformed by their own objects. They then enter into the intellect and they offer the form of the object into the intellect. With this transformation by the form of the object, they do exist there in the intellect consisting of the ability to take the shape of the object, but they [the sense organs] do not have the three forms [***abhimāna*** - egoism, ***saṃkalpa*** - intention, and the ***adhyavasāya***- the capacity to construe an object in a particular way] belonging inherently [to the ego, mind and intellect]. And the

[explanation given here] of these sense organs is useful in understanding worldly interaction, but that [one you gave above] is not.

You may say, to the extent that observation alone is the source, then why is it not represented as such. Here he says, "mere sensing" meaning that observation alone comes only up to the threshold of intellect, not further. By that [observation] that object is understood by me", still it [the object] does not rest in the subject, but when it enters into the [intellect] it does. This also reconciles the two notions, an inherent ability, the innate nature [of the sense organs to take the form of the object into the intellect] and observation [being the ways that the objects enters the intellect via the sense organs]. So he says, "discernment, taking the form of the object alone in fact" and "by other [schools of thought] also". Others also consider this approach appropriate. Thus speaking of his own view as capable of reconciling all the various doctrines, so he affirms it, strengthens it, saying [taking the shape of the object and placing it within the intellect is] "a function of the senses" and so on.

And only on the level of *Māyā* are the sense organs (buddhīndriya) with their capacity for observation, the doors, and the inner organs, mind, intellect and ego, the door keepers. This is one more way of understanding the matter. However, not on the level of *Vidyā* [*śuddha Vidyā* - the Archetypes existing above *Māyā*]. This he shows with the words, "and from which". "It is accepted" means that we also are not against the idea [that the sense organs are the doors, the inner organs, mind, ego and buddhi, the door keepers] as far as it goes. "The sequence follows according to the degree of subtleness ," so the sense of smell [lowest in the enumeration of sequence] is gross, in so far as the most subtle sense is hearing. In the same way speech is the most subtle [of the organs of action]. They depict the essential nature of the objects which are sound etc., according to common usage, as two types, leaving and taking, on the occasion of making a jar etc.

The external organs of action are excreting, handling and locomotion. Speech is an internal organ of action. Sexual activity consists of agitation and rest of that [two-fold activity of taking and leaving]. The organs of action are especially designated and appointed to different parts of the body, and each perform their own unique activities, but the functions themselves pervade the whole body. Therefore if the hand is broken, the two arms can also take things, and so on. This is common knowledge. "Of these" means in defining the particular [functions], among all the [parts of the body some are picked out

to designate a particular function, as the hand for handling, but other parts of the body can perform that function]. "Some" means that some certain people say [one point of view]. "But others" means that other people have reached [different] conclusions. This is the connection.

Therefore, the three-fold organs [the inner organs, mind, intellect and ego] are the doorkeepers. The rest [of the sense organs, hearing, smelling, etc.] are the doors [through which information enters into consciousness] (*Sāṃkhya Kārikā* 35).

What is said here in the *Sāṃkhya Kārikā* is consistent [with our theory] so far as it goes.

Nevertheless the inner organs [mind etc.] mutually take the relationship of both door and doorkeeper in designated sequence, just as time and the limitation of action and so on do when they approach the state of the Subject. Here there may be intense attachment [to some particular thing] and from that attachment, perception [of that particular thing] occurs, from that the sense organ [to perceive it arises to perform the activity]. On the other hand, the sense organ perceives and from that the attachment arises and so on, because of the variety of sequence in the divisions of time and space etc. in the Subject.

You may say, all the sense organs follow this differentiation [of time, space, etc.] created by *Māyā*. And so it is proper that they should [all be

considered] external. On the other hand, they all are essentially interiorized because they are useful to the subject bound in *Māyā*, so they should [all be considered] inner [organs]. Having put forward this seed of a doubt, he says, "and in these" to explain the division into inner and outer sense organs, stated regarding the sense organs of knowledge [the inner, i.e., hearing, etc.] and to the sense organs of action [the outer, i.e., speech, etc.]. The idea is that each functions in its own specific form [which will cause it to be considered outer or inner] and this is well-known by everyone. "Inside the subject" is a compound word. "The grasper in the mind" refers to the ego. "Situated in that" means in the intellect. "All" etc. means that they should be connected as a cause in all three inner organs [mind, ego etc.,] also. "Others" means the writers beginning with Vindhyavāsin.

These [other writers] in fact declare ego and intellect as belonging only to the group which causes [perception], not to the group of sense organs. Utpala states the reasonableness of our own view. -- But here because of the distinctions made according to their functions, the two-fold distinction of the inner organs is made three-fold. Otherwise in fact, it should be stated to be only one Archetype. Hence it is mentioned in this way in the scriptures:

> Mind, ego, and intellect are the doors, means for the true real self. They were created as three-fold by the Lord of the worlds for the sake of the world (*Matańga Tantra* 18/83).

"Knowledge and action" - indicates that the Energy of Knowledge is the *sattva guṇa*, the quality of purity differentiated as object to be known on the level of the *Māyā*-bound subject. In the same way, the Energy of Action is the *guṇa rajas*, the quality of activity, excitement, manifesting as the diverse effects and products created. *Māyā* alone is the *guṇa tamas*, the quality of darkness and inertia, possessing the various objects of delusion. So it will be said in the next chapter:

> The one who is Lord has knowledge of creatures in the form of his own limbs (3/2/3).

Hence the differentiation in these [three, *jñāna, kriyā* and *Māyā*] which buds and expands spreads out in creation as the various objects to be known and as effects and products spreading wide in agitation. The root cause of this

differentiation is the Supreme Nature, *Prakṛti*. [Etymologically defining the word Pradhāna, the primary, a synonym for *Prakṛti*], the prefix '*pra*' indicates it is *prathama*, first, while the "*dhā*" means placed. The world is placed first in Nature, [not *Puruṣa*], in the process of creation. And it is absorbed in the dissolution (*pralaya*) into Nature (*Pradhāna*).

The doubt expressed in the words, "you may say" etc. in the *Vivṛti* he explains as relating to that form which is divided into portions [*sattva*, *rajas* and *tamas*]. Being the first of all the Archetypes, *Prakṛti*, Nature is therefore highest, therefore it is the primary Archetype. This is the connection. He also makes it clear that its essential nature is without divisions, saying, "It has the form which is divisionless when this entirety with all its parts is not manifest." But it [the prefix '*a*' which negates the word 'division' to give us 'divisionless' in his description of Nature as divisionless] is not merely a simple trifling negation of division. He makes this clear, saying, "in the form of the root cause of things". With this, he indicates that the divisionless form exists as the inherent nature of things and it is a single unity. And its unity is everywhere. So in this way, the entirety of all the parts of this differentiation is just that [root cause, Nature] which is divisionless. And now following from this, how should there be a variety of different forms? By this unity, in fact, taking within itself the whole of divisions.

You may say, Nature, with *sattva guṇa* etc. is divisionless, and it is not possible for *sattva* etc. to be Energies of Nature, [as they primarily consist of

divisions, so how can they be one, or intimately connected to Nature, since they would have to reflect that aspect by being divisionless themselves?] In ascertaining the meaning of the verse, he says:

In the condition where there is division, [the *guṇa*s should not be mentioned as] belonging to the one who possesses the Energies (4/1/5). However, the followers of Patañjali here present [the *guṇa*s] as Energies. So why does he [Utpala] create this doctrinal deviation? In clarifying the meaning of the verse he presents this type of doubt.

By way of solution he says, [the Energies of the Lord, i.e. knowledge, action and *Māyā* exist] "also in the form of purity (***sattva***), excitement, activity (***rajas***), and dullness (***tamas***)." But when we qualify the meaning to limit it to the condition where division prevails, [i.e. in the world] then these three are rejected as Energies [i.e. inherent powers inseparable from God and instead are simply lower qualities not existing as a unity]. However, they are not rejected by means of their real function. To which he will say:

The Lord has the powers of knowledge and action and ***Māyā*** makes the third (4/1/4).

But having agreed with the Archetypes [in Patañjali'a system] it is appropriate to designate them as Energies of ***Māyā***. So we find in Patañjali:

Identifying the power of vision and the power of the mirror which reflects the vision [is only egoism] (***Yoga Sūtras*** 2/6).

The commentary on the ***Yoga Sūtras*** also says:

The Energy of Nature belongs to the Person...

He establishes the unity [of the three qualities (***guṇas***) with the Lord] by another method, saying "the Supreme Lord" etc. By this he indicates that the doctrine which promotes the separation of Nature [from the Lord, i.e. *Sāṃkhya*] is not accepted here. Here in fact, we ***Śaivas*** point to the Archetype of ***Māyā*** as the material cause [of the world], that is said to be ***Māyā*** in the form of Supreme Nature. However, ***Māyā*** is also said to be the Energy

of the Supreme Lord. Hence, in this way, the worlds made of Nature, like the worlds made of earth are said to be innumerable. [This corresponds to the division among *sattva*, *rajas* and *tamas*. He indicates a four-fold scheme of worlds- aṇḍas- Earth-worlds, Nature-worlds, *Māyā*-worlds and *śakti* worlds. Things made of the Earth are things made with the gross elements earth etc. Things made from *Prakṛti* include in addition entities which have intellect mind, sense organs i.e. all those Archetypes up to *Prakṛti*. *Māyā* worlds adds those entities in the Archetypes up to *Māyā*, for example, being free from attachment, and free from the sheath of time, etc., and *śakti* worlds includes those beings up to that Archetypes *Īśvara*, *SadāŚiva* etc.] So it is said in the Mālinī Vijayottara Tantra:

Separately these worlds create a duality, a plurality which is innumerable (*Mālinī Vijayottara Tantra* 2/50).

There the divisions are enlivened by the variety of Archetypes and *guṇa*s. But the Archetypes of *Māyā* and *śakti* are really only a single unity. The scriptures show that there in *Māyā* and *śakti* there is not division into a variety of worlds. It has been said:

> Separately these worlds create a duality, a plurality which is innumerable. Each one is a separate unity making up duality (*Mālinī Vijayottara Tantra* 2/50)[38].

[38] Note that the *Mālinī Vijayottara Tantra* 2/50 has a variant reading replacing the last word in A.G '*dvayam*' with '*pṛthak*'

And here there is no division in each individual Person (*Puruṣa*). It does exist in those Archetypes designated to be below that [*Puruṣa* Archetype]. This is the explanation.

You may ask, what is the proof here for this explanation? He says "and this" i.e., the sequence of Archetypes can be proven also by inference which always follows on the heels of direct perception, by means of positive and negative concomitance or merely negative concomitance. You may say -- by using inference we run into an obstacle that, as it is said, it is difficult to precisely define things by inference alone. True, but that understanding here becomes clear and well-defined because it relies on the power of the Supreme Lord to ordain and determine things. [You may counter -] but how can you know that this situation is, in fact, just like that?

It is said by way of proof, provided by the scriptures of the Lord, that the function of the power of the Lord to ordain and determine things arranges the precise relation of every object. And the same holds for the sequence of the Archetypes. This stated, it is the case that the scriptures belonging to the Lord to this extent offer undisputed proof regarding which [Archetypes] come earlier in sequence. In this way he shows that the subtle necessarily precedes the gross; the instrument of action, the organ of action [hand etc.] necessarily comes before the action, and unity precedes division.

Even if the obstacle presented there is not entirely eradicated by the scriptures of the Lord, still the appearance, the manifestation [of sequence] in just the way described is established as reality via the appearance of the results of initiation and techniques of concentration. You may say, let it be said that in fact what is said in the scriptures of the Lord goes a long way [but can you give us any more examples?] He responds to this doubt, saying "here". We also delineate the [sequence] of the world's expansion in commentaries on the scriptures and in the *Tantrāloka*, etc.

But here this is the main idea -- earth, etc. manifest in this way in mixed form, becoming identified as jars etc. which are made by the sense organs of action [hands etc.] and trickle out and are perceived by the sense organs of knowledge [sight, etc], and they are then conceived, appropriated, and ascertained to the extent possible by the inner instruments [mind, ego and

intellect]. The impure creation is determined and conceptualized with the sheath covering bound souls, the limitations of action etc., which place the jar etc., before the subject. It is then colored [by his perception]. [However,] by means of resting within the *Māyā* bound subject they [jars etc.] can still exist in a state which is without division. So it is said:

Even in the state of being an object [non-division can exist] (*Ajaḍa Pramāṭṛ Siddhi* 20).

So by this logic, [the jar etc] in the real subject is freed from duality by degrees. Freed from the divisions in one's self, one rests as the expanse of Light and Active Awareness on the highest level and that is good (iti *Śiva*m-the end).

This concludes the first chapter on the Archetypes in the section on Scripture in the *Īśvara-pratyabhijñā-vivṛti-vimarśinī* composed by the very great master and teacher Abhinavagupta.

2nd chapter

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Now the second chapter begins:

I bow to the one with a trident in his hand, who hews away the three bonds, the medicine for the ailing in body and mind, the highest reality of the full three-fold Energy. I bow to the Lord with immortal form. ||

So far he has explained how the group of Archetypes exist as object and immediately preceding that he explained the nature of the Subject also. Here, because of its importance, the scripture reveals the essence of the object because it is helpful for the recognition of one's own divinity. So it is a topic worth delineating in detail. With this purpose he begins another chapter in twenty verses starting with:

There, this state of Subject-hood ... |

and ending with:

the vital air which pervades all over is supreme, and is the essence of the universe. ||

In the first verse he explains the true three-fold form of *Brahmā*, [*Viṣṇu* and *Rudra*]. Following that, with two verses he divides the Subject into the forms which should be avoided and the forms which should be accepted. Following that in seven verses he describes the varieties of the Subject, after delineating the true form of impurity, to aid [our discrimination]. Up to here he has revealed the incorrect conceptions of the subject which should be avoided. Then in two verses he describes the essence of Merger (*samāveśa*), which serves the purpose of delineating the forms of the subject which should be embraced. Following that, in this context, he gives the essence of the various states of the Subject connected with deep sleep in five verses. In the last three verses, he explains the division between those conceptions of the self to be avoided and those to be accepted. This is the basic idea of the section.

Now he clarifies the meaning of each verse.

There, in the condition of pure Subject, *Rudra* is the presiding deity. *Brahmā* and *Viṣṇu* are established in the coming forth and expansion of the different objects. || 1 ||

The word "there" means in the state where the one existing there is *Rudra* [as presiding divinity]. This *Rudra* is demonstrated and propounded in the class of Archetypes as the essence of both subject and object. This one, *Rudra*, is established in the scriptures and is also supported by both reason and

perception. Further, ***Rudra*** brings about the situation where those souls wrapped around, veiled, with the sheaths of time and limited knowledge etc. become purified. For them the objects turn inward; with this the condition of being object is removed. ***Rudra***, being the Ruler of this state, grants to those who are his own devotees that state where they become similar to Him. With this the person who achieves meditation on the state of ***Rudra***, by turning inwards towards one's Self, then partakes of the Lordship which is in fact the Supreme ***Śiva*** as ***Rudra***, the Ruler.

Proceeding from that, the state of ***Rudra*** also exists on the level of *Māyā*, bound existence, and is here defined as free from the divisions of birth and death, day and night, the sun and moon [the *piṅgala* and *iḍa* subtle channels in the body] and merit and demerit. These are all epitomized in the forward and downward vital breaths (*prāṇa* and *apāna*). Because ***Rudra*** is bereft of these two breaths, the contact with the portion of Subject [not object] becomes predominant. ***Rudra's*** inherent nature is the form of the middle light, [the *suṣumna*, the central subtle channel which is separate and free from these pairs of opposites]. Since division is dependent upon that [the forward and downward vital breaths and ***Rudra*** is free of these], the third eye of ***Rudra*** is opened. However, in the matter of the outflow of the multiplicity of objects, ***Brahmā*** is the presiding deity. And, in the matter of keeping the continuity of that series which is created, *Viṣṇu* is the presiding deity.

So, in this way, these two [***Brahmā*** and *Viṣṇu*] come to the fore in the manifestation of the object, the "this" [as opposed to "I"]. These two reject the real form, the "I" which is the essence of the Subject. Consequently they are not connected with the third eye. The word "divinity" means divine entity in the form of the Ruler, so it refers to the presiding deity. This is the meaning of the verse.

He introduces the verse with the words, "of the Lord of the Universe" etc. The essential nature of the forms of ***Brahmā***, etc. is impurity. How do they

come forth, become visible [out] of the Lord of the Universe [who is essentially purity, not impurity]? Here he replies, [they become visible] by the quality of intellect; they do not manifest with the form of pure consciousness alone. So this is how the lordship which forms the base is actually freedom. It is defined by doership and this lordship is knowledge which extends up to the Energy of Action [only, and not further as the Energy of Will or Bliss or Consciousness which exist as more primal and refined Energies of the Supreme Lord]. This is the form that these three take [in becoming visible].

But if this is the case [that the basis of their lordship is the Energy of Action of the Supreme Lord] then where does the duality we find in them come from [since the Energy of Action of the Supreme Lord is not touched by duality]? He replies, "the *guṇa sattva*, the quality of purity" [is the source of their duality, as the *guṇas sattva* etc. partake of duality]. When sattva is accepted as a quality, then the Lordship [which is the base for *Brahmā* etc.] which is in the form of knowledge comes under the scope of that [*guṇa sattva*, the quality of purity]. Consequently there is duality.

The *Vṛtti* author, explaining the word "pure", "mere" [Subject] "alone" in the verse says, "or, in *śūnya*, the Void, the nature of the Group of Eight [the five sense organs plus mind, intellect and ego; or the groups of sense organs along with the vital airs, prāṇa, etc. with the mind etc.]; this Group of Eight is an extremely subtle body". [According to the *Vṛtti* text, this is where the deity *Rudra* presides]. In the *Vivṛti* text he qualifies this statement saying, "even if

[the body is extremely subtle, duality comes via the *guṇas* which still can attach to it]" and so on.

By the word "shape", he means form. [The compound in the *Vivṛti* text was probably *kālamūrtyā*, with form and time]. And with the adjective "time" he indicates that [the extremely subtle body, governed by *Rudra*] is like the physical body, but does not have limitations in terms of its spatial dimensions [space and time]. However, that [extremely subtle body] is linked to time as a universal [not time which is irreparably fragmented into past, present and future]. Or, if limitation [of time] does exist for it, then time is configured into the divisions of time [past etc.], and so made limited by means of form. The Group of Eight does in fact have the nature of a body, because the great elements [fire, earth etc.] inhere in it [via the connection of the subtle elements to the sense organs]. Also, here, in order to remove delusion, he uses the word "body" [to describe this extremely subtle state, the Group of Eight,] precisely to cull out [of the reader] the objection that the word "body" [with its physical implications] should not be applied here.

For the purpose of expressing the worthiness of the material making up this [subtle body governed by *Rudra* which is the Group of 8], he uses the words "extremely subtle". [However, regarding its being *Puruṣa*, the soul as the Person], the *Puruṣa* Archetype is also not used figuratively of the gross body. You may object that the state of the Void, *śūnya*, [linked to the *Puruṣa*] has the nature of the guṇa *tamas*, the quality of darkness, inertia. So the Void

itself in fact is Nature; what's the purpose of this other speech [positing an extremely subtle body in the Void and making *śūnya* different from Nature]. Here he replies, "the *guṇa sattva*, purity, and so on," thus indicating that *sattva* and *tamas* exist within Nature, but that they are not themselves synonymous with Nature.

[We know this], he says, "because it necessarily follows as a result in that way because of the substratum" [the "I"] onto which [the *guṇas sattva* etc.] are superimposed on this Subject which is the "I".

He explains this, while at the same time removing the doubt, beginning with the words, "and even now". When he says, "[it occurs] in this way" indicating that the thing stated was correct, here the reason is that although there is similarity between the subtle and the non-subtle bodies, nevertheless, that which is born from the mother and father [the non-subtle body] does not have the Person Archetype as its chief component. This is the connection.

"By the lack of divisions in that" refers to the lack of division in the Group of Eight [when connected to the state of *Rudra* which is only Subject, no object]. The absence [of divisions] occurs as each later form enters and merges into the earlier form.

You may say, the quality of consisting of form and color etc. also exists in the Group of Eight [so how can you say that there is no division there?] With this doubt in mind he says, "and because of the non-manifestation of the object" [when one attains the state connected with *Rudra*]. Being there, [in that state] form etc. do not in fact appear. In contrast, following upon the contraction of that [subtle body] in fact, the process of perception occurs, through the existence of the subject. Form etc., having been made into the object do not go there; [form is there in the subtle body, the Group of Eight, connected with *Rudra*, but in that state it is not perceived as knowable objects]. However, in the physical body that [form, color etc.] in fact is made into the Subject, resulting from the notion that "I am fair-skinned".

You may say that the Group of Eight and the Void are also objects [with form] since yogis who are omniscient have seen them. So, again, how can you say that the Group of Eight and the Void are pure Subject [and consequently not visible as object]? With this doubt he presents another point of view, saying, "or rather", i.e., let it be the case that these two, the Void and the Group of Eight do have the nature of being an object. However, still there is a difference between these two and pots etc., because there is no association with the ability to experience pleasure and pain, since they lack contact with an external body. "Hence, in this way" he says, indicating that because of this difference, consequently they [physical bodies and pots] should not be considered [the same as] these two [Emptiness and the Group of Eight].

"Of the Supreme Lord" means that it occurs this way in fact, because of the freedom of the Supreme Lord, as has been more that once stated. [So he says that the subtle body - the Void and the Group of Eight] have "two forms", one with the object and the other not. The designation "limited- small" has the particular impurity which is ignorance caused by ***Māyā***. He will say about this:

... these three [impurities] are in fact the Powers of ***Māyā*** | (3/2/5).

In this way, he makes clear [***Rudra***'s] quality of being a ruler, saying, "of him" and so on. The words, "And here" indicate that [the state of ***Rudra***] has

the inherent nature of taking away everything [considered other, separate from the Subject], leaving the pure Subject alone. The words "that one alone" in the verse refers to the God *Rudra*. Now you may say that if the function [of *Rudra*] is the destruction of the entire collection of objects, well, this in fact is the supreme level, the highest state. So why should there be some other [more transcendent] Fourth state separate from the state of deep sleep [associated with *Rudra*]? This Fourth state is not actually necessary.

Hence in this way he says, "and there" meaning that even in the attenuation of a separate object [in the state of ***Rudra***], still now there is the principle of the knower, the limited Subject separate from the object, even though he partakes of the attributes of transcendence, immanence and lordship of everything [in the state of ***Rudra***] and so on. [This is why we still need a Fourth state separate from the state of ***Rudra***]. However, because the object in the state of the Void is linked to the limitation of pure consciousness, the light of the highest reality does not exist there. Whereas the essence of the light of that highest reality is linked to the Fourth state. This is the difference.

You may say, alright, let it be that what exists in the state of the Group of Eight is created from the Void. But, what other separate creator should there be in the Void which could make duality so prominent? And after all, with regard to the form of pure consciousness there is not any differentiation in the objects yet to be created. Here he says, "and in the Void" --at the very time when he causes a distinction, a separation, whether it's a body or a jar etc. or even from perceiving both-- by directing perception to stand at the crest, the peak [at a view point above the two] then this separate Void [which would create] those things that will be produced, that separate state of Void enters into the middle of that [and is capable of comprising both]. That's the separate Void that he's talking about and that in fact is the highest Subject. And [because it turns to the Subject and not another Void which would have

to be created], there is not the problem of an infinite regress [where yet another Void is required to be the undifferentiated ground out of which difference arises], by virtue of it entering into the Principle of pure consciousness. Along these lines it is said:

Even if there is the state, the condition of the object, [there is no differentiation] (A. Pra. Si. 20)

and:

However, even from contact with the strength of the Self [the limited Subject, *puruṣa* has no differentiation]. (*Spanda Kārikā* 8)

This leads to [the conclusion] that the [differentiation] rises up out of the state of the Subject. He says this, stating, "It is justified".

In this way, having explained half of the verse, he glosses the rest, saying, "in the waking state" etc. The words "the expansion of differentiation" in the verse is explained using the word "reflections" in the *Vṛtti* text. This is the connection.

Having explained the pair of Gods [*Viṣṇu* and *Brahmā*] collectively, now he delineates their separate functions, saying, "and the waking state" [is associated with *Brahmā*]. He says, "because he is born out of the lotus in the heart, he [*Brahmā*] is called "the One seated on a lotus" [and *Viṣṇu*] is the protector. In this gloss that he gives for *Brahmā*, [through connecting him with the heart lotus] he indicates that not only does *Brahmā* exist in the first

moment when existence becomes manifest, so far as this goes, but also he reaches into the state of dreams and also in memory [as creation also occurs in these two places as well and the function of memory and dream come from the heart]. In a similar manner, he refers to God *Viṣṇu* as the protector, in explaining that *Viṣṇu's* resides in the abode of the throat in the entire class of Subjects from the Supreme Lord to the bound Subject on the level where the middle phase of speech blossoms into gross speech.

The first stage of creation is in the form of inspiration and is in the expansion of speech, *paśyantī*, which is seen first, and is situated in the heart alone. As said in the *Spanda Kārikā*:

> in whatever way he is requested, the creator in the heart
>
> grants the desires in the waking state (*Spanda Kārikā* 33).

However, the state of *Rudra* is attained only by removing the entirety of speech. The state of *Rudra* is in the palate, in the stage which is the beginning of the entrance into the Principle of supreme speech, which is the unstruck sound [in the heart]. That is what is removing and absorbing the entirety of speech. [So *Rudra* is also associated with the heart]. Also, in him being defined as deep sleep which is the essence of withdrawing and absorbing everything, *Rudra* is also described as located in the region of the throat. However, the state of *Rudra* is actually attained through going to the level [above the throat] into the palate. So he says, "in the palate," but this is not stated in the *Vivṛti* commentary text.

Following in this way, *Brahmā* is in the heart; *Viṣṇu* is in the throat; *Rudra* is in the palate. *Īśvara*, the Lord, is in the space between the eyebrows. *SadāŚiva* is upward in the cranial opening at the soft spot on the top of the skull, and *Śakti*, the divine Energy, the second Archetype, next to *Śiva*, has the nature of being in no particular abode. These are all the Supreme Lord in a six-fold body. The six forms serve as a cause making a ladder [in the

human body] up to the level which is the Supreme Lord. He explains these forms designated by the scriptural texts as the inherent essential nature of each of these places, the heart and so on:

Dividing the Self by the Self, having created entities of different types, he places them separately. The Lord of all, consisting of all, is the enjoyer, the experiencer in dreams, who sets things in motion.

With this idea, he expresses a doubt, saying, "although" [if the creator is also in dreams, then how and why do we distinguish the creator *Brahmā* with his functions, etc. from *Viṣṇu* and so on.]

The word "when" means that from which something occurs. The word "then" means from that particular thing.

As a second interpretation the word "when" may suggest that when the dream contains impressions, then the form [of the Lord present] is that associated with the maintenance of the created world [and not the act of creation which is usually associated with the dream state]. However, by his own will and freedom, the Lord can manifest that form of his associated with the waking state, [with its function of maintenance] in dreams as well. As it is said:

In dreams [he shines even more clearly] to those who request
and pray to him earnestly. (*Spanda Kārikā* 34)

Thus, following this principle, the words "when" and "then," indicate the manifestation of a new object, that is to say, to the extent that this [new object]

blossoms forth and crystallizes, for instance, as the manifestation of jars and houses by potters and carpenters. When again because of its universality, [seen not by just one individual as a dream is], but common to many viewers, disregarding its existence in some particular way [as experienced by one particular individual], then this form of creation is associated with the waking state.

You may say that it also occurs this way in dreams. [This type of creation is not only confined to the waking state]. He removes this doubt by presenting another point of view, saying, "or if". From the perspective of the non-dual intellect which perceives no difference [between the object of an earlier creation and its present form], this perspective says, "we all perceive one [object]", or from the perspective of the intellect which perceives difference, because of ascertaining the difference from the earlier creation, the object manifests through unification with a separate subject [which existed at the time of the earlier creation].

The words "having the quality of form in just that way" means that this form of creation belongs to the waking state. This is the connection with the earlier [statement]. He says, "only a quality of the intellect," showing with the word "only" that these two [*Brahmā* and *Viṣṇu*] also do not have contact with pure lordship. However, the Lord *Rudra* has contact with lordship and knowledge.

So he shows that [***Brahmā*** and ***Viṣṇu***] are connected to the lordship and knowledge which are both just qualities of the intellect. This very idea is clearly and distinctly presented in the scripture. He shows this saying, "hence in this way". When the proliferation and expansion of the world as external dries up, there arises the lordship which is the Lord. From that indeed, the lordship which is a quality of the intellect is put aside, thrown off. Its existence is in this way removed, but it does not remain absent forever. As is said in the *Spanda Kārikā*:

> In that [state of Void, there is only effort towards objectivity not towards the Self] (*Spanda Kārikā* 15)

and:

> Then in that great sky [of consciousness, if he is not enlightened, he returns to an ordinary state] (*Spanda Kārikā* 25).

These [yogis] in the middle [channel, ***suṣumna***] in the great sky, even if they do not attain a state where consciousness is one dense [enlightened] mass, they still reach a preliminary entrance into this higher state, but just this [nothing further. So they have to return to an ordinary state]. So because of the awakening of the great heat and luster of the upward vital air (***udāna***), they [these yogis] are linked with the third eye which has the nature of burning

up duality. || 1 ||

When the state of being pure Subject alone [without any object, *Rudra*'s state] gets linked with other Archetypes such as time etc., it becomes divided. He makes this clear with this next verse.

> This Subject, blinded by ***Māyā***, wanders in ***saṃsāra***, bound by ***karma***. He is said to be freed when he [attains a state becoming] one dense mass of consciousness. This occurs when Science causes him to recognize his Lordship || 2 ||

Māyā is the [source of] delusion and so causes us to think of our actions as binding. The word "this" refers to the person who is wrapped with the limitations of time and of activity, etc. The inherent nature of this person is that of pure consciousness which has become contracted into the group of Eight and the Void, and has acquired the habit of wandering from body to body, life after life. However, by means of science-wisdom, which is the power of illuminating his true form, he recognizes his lordship, his purity and freedom. The consciousness accompanying this freedom then in fact becomes one dense mass, compact, without spaces in between, which is completely devoid of the doubts and fear that inevitably accompanies the entrance, the absorption into a form which lacks consciousness [i.e. this is

only pure consciousness]. The person attaining that consciousness, because he is free from the bonds which cause rebirth becomes liberated even while in the body. However, when the body goes, there is only *Śiva*. Then who can be said to be liberated? But since what existed earlier, that person, becomes freed, becomes *Śiva*, [compared to the state he was in before], the scriptures like to use this type of language. This is the meaning of the verse.

Having briefly summarized the meaning, he says, "presently, at this time". The words, "from that" indicates that [the Subject] exists in a different way when in the form of pure consciousness [i.e., when he has recognized his freedom]. The Energy of *Māyā*, on the contrary, belongs to him. He however does not depend on that [*Māyā*]. If that were the case he would be said to belong to [*Māyā*]. This is the idea. "He will say" refers to a later verse, where he says:

and of the Gods, etc. ...

having thus begun [this is followed with]:

There also the impurity related to *karma* is, in this way, [amongst the three impurities the one which is chief in causing rebirth] (3/2/10).

"And he alone," i.e., that is to say, that only [the Subject] who is bound can be properly said to be freed. The word "etc." [perhaps the *Vivṛti* text reads "*dīkṣādi*"], refers to knowledge, conduct, or religious rites and devotion, etc. As it is said in the *Sarva Vīra mata* :

> By linking acts with devotion or also with initiation —
>
> wherever this happens — that bound person wandering from
>
> life to life then is given grace.

Also in the *Śrī Matańga Tantra* we find:

> ... or liberation, because it is four-fold

[maybe- one gets liberation from these four: devotion, knowledge, *karma* and initiation; or, the 4 types of *mokṣa- sayujya, saloka*, etc[39].].

Now you may say that in the scriptures, the Principle of the Self is, on the contrary, stated as something to be avoided, as we see in the *Netra Tantra*:

> But these devotees of the Self do not go into the state
>
> belonging to *Śiva* which is the highest state (Netra Tantra

[39] Perhaps the text here indicates that one gets liberation from these four: devotion, knowledge, *karma* and initiation; or it may refer to the 4 types of mokṣa- sayujya, saloka, etc.

8/4).

He earlier stated that the essence of *Śiva* and Śakti is what should be sought. Now having presented this doubt here, he responds to it, saying, "belonging to the Self," that is, the compound in the *Vṛtti* text [Self-Principle] should be interpreted with a genitive case ending, "belonging to the Self" [i.e., when the principle of the Self, or the reality of the Self is known]. This is the meaning. "The word 'lordship'" in the *Vivṛti* text refers to the word "lordship" in the verse. You may ask how the [word "lordship"] explains or reveals the quality of one mass of consciousness? He replies to this question, saying, [lordship is] "pure consciousness alone" and so on. The word "always" implies that the state of liberation always exists in tandem with the state of bondage. This is the rest of the implication. || 2 ||

After bringing up the scripturally assigned divisions of the Subject, he now clarifies them by showing their derivation.

The Subject is called a master when he understands [other objects and entities] to be [merely] the forms of his own limbs. But when he [sees] the divisions coming from *Māyā* [as real] he becomes bound, a beast of burden, stained by defilements [i.e., emotional attachment, aversion etc.] and by *karma* etc. || 3 ||

The person who is said to be liberated is someone who correctly understands [other] beings to be like his own limbs. So [that person] is the master of these [bound souls]. And because he worships the form of the highest Reality, he is the protector. Such a person, having merged into the form of the Lord *(*samāveśa*), is consequently said to be like the Lord. But when he perceives those [other beings] to be separate [from himself], due to the Energy of *Māyā*, following along with that he becomes stained by the proliferation and expansion of the sheaths [of time, limitation of knowledge and activity, etc.] and stained by the experiences [of pleasure and pain] and by the latent traces imprinted upon him and by the form that *karma*, deeds, take when it ripens. The word "etc.," in the verse is meant to include the various types of ignorance and both auspicious and inauspicious deeds. These also are the impurities which bind [the Subject]. And because he is bound by all these chains, he is said to be a bound soul, bound like cattle.

The word "then" means when in the state of *Śiva*. In this state of being a master (*pati*), that which is regarded as the thing to be protected does not exist as something separate. [The one who protects and what is protected are not separate for the person who exists as "*pati*"]. This is the meaning.

You may ask why the words, "in the dualities, the divisions from *Māyā*" found in the verse are not even touched upon in the *Vṛtti* text. However, they are addressed [in the *Vṛtti* text], but in a different way, when he says, "in the state of *puruṣa*, the Person". This is just stated entirely with reference to the verse. [In the *Vivṛti* text] he shows this saying, "and that" etc., ending with "with the state of *puruṣa* alone". Now if you say, what is the purpose of referring to *Māyā* in such an oblique way? [I.e. why does he not in the *Vṛtti* text just mention *Māyā*, rather than refer to the state of *Māyā* as the state of *puruṣa*, the Person?] He responds, "it [the *puruṣa*, the Person] is associated with Nature" [*Māyā* here]. The words "the state of *puruṣa*" in this way functions like a crow's eye [crows are supposed to have one eyeball which moves from one eye socket to the other, so here the words "the state of *puruṣa*" in the *Vṛtti* text connect with the previous idea ending in "lord, master," as the *puruṣa* is considered a *pati*, master in *Sāṃkhya* philosophy etc., and it also connects with the following phrase, where the *puruṣa* is considered the bound soul]. By stating the idea in this way [the *puruṣa*] is approached from the perspective of Nature and there its existence is from and in the world. So it is [presented]

in this way, that is to say, [as one socket for the crow's eye].

In the philosophy pertaining to the Supreme Lord, [the universe] is obtained from the Energy of the Supreme Lord alone, because it [ultimately] obtains that very nature [which is the Supreme Lord So it shares in both the world, bound in that which is unconscious and in the Lord who is pure consciousness alone]. Even these other philosophies such as those of Kapila and the *Vaiṣṇavas* and so on, even though they do not utter a word in this regard, nevertheless what we say regarding the sheaths, the limitations of activity and knowledge, attachment, time and the determining power of fate has to be accepted by them [as it unifies the status of the *puruṣa* allowing him contact with Nature, and still showing him to be a form of the Supreme, though limited by the sheaths]. He says, "from the Lord, the Lord [comes]. He makes this statement clear, saying, "ignorance" etc., [is how he is degraded from being Lord to being *puruṣa*, a bound soul].

You may say, "alright, let there be that which is not the Lord, i.e., the opposite of the Lord" [i.e., Nature (*Prakṛti*) which lacks the lordship and knowledge accompanying sentiency and consciousness]. However if we reason in that way, then from where will we derive the *puruṣa*, the Person? He responds, saying, "and that itself is the Person".

And you may say, "alright then, let the Person be linked with the impressions and the ripening of deeds and the defilements" [like attachment, ignorance and so on]. There among the defilements is the defilement of

ignorance as something which excludes awareness, by the state of delusion which is not seeing the Self as the Self of the entire universe. [so this defilement which yoga philosophy recognizes, can be seen as the same which Kashmir Śaivism here describes as one of the sheaths]. And *Māyā* can be equated with egoity (*asmitā*), as accepting desire and seeing that which is not the Self as the Self. *Rāga*, attachment, corresponds to the three defilements of attachment, etc. [aversion, and delusion]. But how does the determining power of fate fit in? Here he says, "by the determining power of fate" meaning that the determining power of fate (*niyati*) is the ground source out of which actions (*karma*) arise. Consequently, the relationship between the two is that of cause and effect. And *niyati*, the determining power of fate is consequently the root of actions, their ripening, and the latent impressions they leave. So they are also joined with niyati [and *Sāṃkhya* and *Vaiṣṇava* philosophies must also accept it].

The limitation of knowledge and of activity are characterized by attachment. That which is the seat of attachment is only just the scope of the limitations of knowledge and activity. Or, on the contrary, what does not have attachment has no limitations of knowledge and activity. Also, deeds are the form of activity, and activity is defined by sequence which is activated, enlivened by time. So, by accepting [the idea of] deeds, *karma*, [you must] accept time [as a sheath]. So even though these [six sheaths] did not rise to the tongues [i.e. were not mentioned by your teachers, such as Kapila], still

[as we have shown here] they existed in their hearts. That he shows, saying, "not mentioned". But having been shown grace by a vision of the Supreme Lord, in our philosophy everything is clearly delineated. The pure and impure natures of the Subject should be spoken of in great detail, since in the science of spirituality this is the chief goal and it deserves to be expounded at length.

In order to delineate in great detail the essential nature of the bound soul, he presents another verse. The *ṭīkā* writer himself makes the connection between the bound soul and the highest Lord, saying, [the condition] "of the bound soul" is that he is associated with the Supreme Lord. Others, however, say that this is not correct. This [bound soul] can't be associated with [the Supreme Lord] because he is aware of [particular] forms, [and the Supreme Lord transcends form. So these people, eschewing the Lord, concentrate on the Self and they say that] consequently it's not correct to ascribe liberation to those [who are bound like beasts (*paśu*)]. Thus having learned things in this way, they then impose their own rules, saying that "from the highest point of view this alone is the cause of liberation and this is accepted by the wise". This is the idea here. The Scripture in fact states:

But those people who worship the Self, they do not reach the state of *Śiva*; they do not reach the highest level shown in the *Śaiva* system. (*Netra Tantra* 8/4)

Thus this is explained with the use of the third and seventh cases. The word, "divides into constituent parts" indicates his intention to present the three impurities from [the perspective of their] qualities, their characteristics, and from [the perspective of their] scope, their field activity. So via this method of [separating out these two was of looking at the impurities], he begins with the first type of impurity, *āṇava*, the impurity of the Small, Limitation, saying:

The impurity called *āṇava* is of two types. One is due to the loss of one's true nature via the destruction of one's freedom, even while awareness remains. The other occurs through the loss of awareness, even though freedom remains. || 4 ||

Freedom is awareness. This is the reality. There, the impurity occurs by destroying [freedom] through making separate portions, because this is in fact removing its essential nature. This impurity is a contraction, limiting one's own inherent wealth and this Smallness impurity is two-fold. Now you may wonder why Utpala explains the word "impurity" found in the *Vṛtti* text as that which is "by nature free from impurity". What is this? The answer is, "it belongs to that which is innately, inherently pure". [I.e., at base it *is* pure, though in a particular manifestation it is impure]. For example, if you take a portion of *kajjal*, the black coal from an oil lamp out of its own proper element and place it on some other substance, then there it's just dirt, impurity [making a mess]. But in its own natural habitual state [on the lamp] it is a single unified creation, a form which is one dense mass [of black. Without a counterpoint of comparison] it is completely free from impurity, supremely pure, though that very thing was earlier considered a fault. This is the meaning.

The words, "by its universality" mean that even the collection of qualities, attributes such as freedom etc. don't manifest in their fullness [in the

case where another quality, such as awareness, is lacking. (?)] With the words, "the second type" he indicates that because of the predominance of *Māyā*, [one loses awareness, sees duality, though retaining freedom]. And that is itself a form of the Energy of that [supreme Lord, though, as] he says, it is "separate"., The beings who have undivided knowledge also arise in the same way, in just the same stages that the beings existing as forms of ***Mantra***-lords arise, only the ***Mantra***-lords have freedom alone.

When he says, "because we can see" he means because we have the proof of the scriptures and so on.

Now you may say that even though the beings who only have awareness are separated from freedom, which is basically a form of doership defined by a sense of wonder which is the essence of "I-ness", even though they lack this freedom, still to this extent they do have awareness, though only awareness.

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However, [they should not be considered as bound souls] because the ignorance which is included in the definition of bound soul-- as the scripture says:

> The bound soul is really forever without substance, without knowledge.

That ignorance doesn't exist for these Beings who have pure awareness (*bodha*). So how can they have Smallness and how can they be linked with the Smallness impurity which inevitably follows along with [Smallness]? In response he says "freedom" etc. There [amongst the Beings of pure awareness], only the knowledge which has the nature of a knower as separate from that knowledge is prevented. This knowledge which involves separations, i.e., the knowledge which arises from the other Archetypes in the form of limitations of knowledge and activity is attributed to the limited soul who is full of internal divisions [i.e., sees the knower as separate from knowledge]. This [kind of] knowledge does not at all exist for those Beings who are pure awareness. Even in one's own self, the quality of being a knower is not demonstrated as something which has become separate from one's self. Even existing with this state where knower and object are not separated, that [kind of state] is not any different from being in a state of non-existence, because one's awareness (*vimarśa*)-- which is really essentially the breath-taking wonder connected with the "I"—this awareness is obscured.

For this reason he says, "in one's own self". With regard to the object that one is supposed to be cognizing, in being aware, within one's own self, that also is not separate from the one who is being aware[40]. So we can say that there can be ignorance only, but not a state we can call knowledge. This is how he brings it together. [This is why even though we say ***vijñānakevalins*** are not ignorant, nevertheless they still should be classified as bound cattle (***paśu***), because the very notion of "knowledge is problematic]. "The one alone" [i.e., either awareness or freedom], is stated as that thing which brings about this state of Smallness and it is accepted by reason of being designated as Smallness in the verse. This is made clear by the word "only" [in "freedom only" and "awareness only"] in the ***Vṛtti*** commentary.

You may say, alright, when the object is withdrawn we can assume that the one who perceives is naturally inevitably removed. This is what is indicated by the word "mere", "pure" [awareness, but without someone being aware]. However, when the object is not withdrawn, when it's still present by what means can the state of being a limited knower be withdrawn, as in the case of the lord ***īśvara*** for example? Responding to this doubt, he says, "by the word 'pure". Here the word "and" should be supplied. The word "mere" indicates that the [***vijñānakevalin***] is in essence the whole universe. He is the universe spread out and that [knower] which has become spread out and

[40] Here he is pointing out the mutuality of Subject and object inherent in any process of perception.

expanded is in a state where difference has already been cast off and so that one is certainly capable of casting off the differentiation between object and limited knower. This in fact is precisely the condition of freedom from discursive thought which was attained earlier by the [*vijñānakevalin*] and in which lordship occurs. This was stated earlier.

Now even when there is freedom [of activity], there is [nevertheless] a lack of awareness" -- this portion of the verse he explains, saying, "but [for this type of limited Subject ignorance manifests]. Awareness is removed. He says, "established, situated in" meaning there isn't ignorance here. If it was not to be established, then the secondary characteristics that accompany [ignorance] would certainly be distinctly manifest. Here, the Void, etc. in fact blossom as the object because of the existence of limiting conditions. Even the portion of full pure consciousness blossoms in this way, because it is covered over by the object. [For beings on this level objects such as pots etc. are not the "object" of perception, rather the state of the Void and so on are the objects.] He says, we have "two types of results". The *vijñānākala* souls have [have awareness, but lack freedom to act] and the Gods, etc. [have freedom to act, but lack omniscient awareness.] These are the two results. He will speak about this in due order.

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And this [Smallness impurity] is also the fundamental source of impurity because of the predominance of the limited Subject when this impurity is not discerned. and because the presence of the [limited Subject] depends on the presence of [Smallness impurity]. However, in connection with creation [i.e., from the perspective of creation], the [impurity] called *Māyā* is stated as the source [of all other impurities]. So here there is [really] no contradiction [it is rather a matter of perspective.] Now you may say that mere awareness alone and only the freedom to act, by themselves are stated to be created [i.e., not absolute] and are consequently subject to impermanence. And so the permanence attributed to the bound soul [in the quote above] in making the permanence of its state an essential feature of the bound Soul would have to be abandoned. He shows that this is not the case, beginning with "and only awareness" and ending with, "in that way, that is permanent". The words, "of awareness and freedom" means that the form of awareness has some freedom, but not the part which is in the condition of being object. This is because it does not push away the essence of "this-ness" which has the quality and form of that which is not pure consciousness.

He says, "not at all" [or, "not entirely" insentient] meaning that even when freedom is not placed within and risen up in a pot, etc., there is still the form of consciousness placed near it, together with it, because it has] the quality of being a single uniform essence of shining light [at base]. How will

that [the pot etc.] exist by freedom being placed in it? To this he says, "as an attribute". [The quality of being a pot will be an attribute to its deeper essence as freedom which would come to the fore.]

Now you may say, well, if it occurs in this way, then if one can see the form of consciousness even in a pot, then what is there that's not false [and why are we trying to discern between the two at all?] Yes, correct, [nothing is actually false, illusion] he says. "but" "it is appropriate" to view "the insentient" in this way. Only with the Energy which has the form of the Pure Creation is this correctly viewed. So by removing the form which is insentient, we allow the form which is sentient, the conscious, to take predominance and there we have a complete entrance into consciousness.. This is moving forward and entering into its own form. This is the meaning.

To which point it is said:

even to the extent of a mere leaf of grass ...

Going up in fact is the removal of the form which is unconscious.

"O lord of Eight forms [*Śiva*], what in one?"

But here, that in itself is happiness.

Now you may say, conceiving the non-Self, what is insentient, as the Self, is stating it in reverse. This really is a form of ignorance. Anyway this is what is believed in the doctrines of *Sāṃkhya* and *Yoga*, and so on, because they say impermanence and impurity, which is called sorrow, is situated in the Self. [And here you are saying that the insentient actually has some portion of

consciousness in it? Then is their doctrine just false contrariety?] How can this be said? That in fact is correct. Responding to this question he says, "From this, in this way". I.e., following from what they say, i.e., what pertains to the *Sāṃkhya* system is in fact not reasonable. It should be recognized and instructed in this way. This is the meaning [of the words, "from this in this way"]. In fact, when they do not discriminate between *prakṛti* and *puruṣa*, *puruṣa* is incorrectly conceived to be within *prakṛti*. [They place *puruṣa* within *prakṛti*, i.e., they place what is conscious - *ātman* within i.e., subordinate to what is insentient, *anātman*].

Now you may say that [following from this] simple non-existence itself would then be the state of Liberation because of the connection of *saṃsāra*, birth and death, with [*prakṛti*].

This in fact, he connects logically, saying, "actually not in fact". If that which is Self were not in reality placed proximate, together within the non-Self, then conceiving it to be proximate would really be a false knowledge. But it is certainly not an error to consider it [in the way we think of] space placed within a house.

Now you may say that this is not stated by the *Sāṃkhya* followers [i.e., what is presented here is not actually their point of view.] Responding to this objection, the [ṭīkā writer] says, "Now" meaning that this is [a case where what is really] the object shines forth. [Here] this is defined as non-Self covering the Self and they [*Sāṃkhya* followers] do not actually point to this as bondage. [I.e., *Sāṃkhya* followers appear to be not aware of this since they do not address this first type of misapprehension which is nevertheless a fundamental source of bondage.]

Nevertheless, what is not-Self does still shine as Self. He [the *ṭīkā* writer] also finds a problem with this, saying, "what is this?" If this then is just a reflection of the expanse of supreme light, then the thing out there [also would] exist in just that way [as the reflection of supreme light]. So then there would actually not be any lower level and so how could there be anything which would be illusion, error? [The problem is now that] even in the absence of the shining of the supreme light, one would pretend to see it there. And

that's the error.

This view he also has a problem with, refuting it, saying, "but not". The word "obtained" means "appropriate", "proper". So the words, "related to the Person, the *Puruṣa*" mean it is appropriate to consider it as within the scope of the *Puruṣa*. His brief statement, with the words, "not that" he then clarifies beginning with "in the Self" and ending with "it is not correct" [to attribute non-Self in this particular *Sāṃkhya* way to be contained within the Self]. In this way, not having coalesced the "a" vowel, the letter "a" is left with the previous word. So this should be understood as a single sentence, "it is not correct". And the word "that" [in "*tan na*" ?] here in this case is an adverb making what he wants to state clear by means of allusion.

In the *Sāṃkhya* view the "I" is on the contrary ascertained and fixed in that which is the not-Self — in what is properly considered Ego and intellect, but not in the Self, whose real nature is pure consciousness. With the sentence, "but this does exist in this way", the intention is that what is taught by the Supreme Lord is presented in the [doctrines] of the *Sāṃkhya* followers in an incomplete way, so to speak. However this, [our analysis] is complete and full knowledge. "Natural, one's own" means that which is spontaneous, not artificial. Following from this it is appropriate [that full knowledge of the Self arises spontaneously]. The words "and that" serves to give the meaning of the sentence. "By those" refers to the *Sāṃkhya* adherents. He manages to remove the excess of "This-ness" which arises with the connection to the

object in the conclusion, saying, "but our [point of view]. The words "in this way" refers to an earlier precedent pointed out in 1.6.1:

"The apprehension of the 'I'-consciousness [does not contain dualist conceptualization]" (1/6/1)

. The inherent nature of the "I" is Active Awareness, which is pointed out [in the above quote] and this is none other than the quality of Doership [compared to the *Sāṃkhya* conception which deprives the Self of the capacity to act]. This is supported by the example in 1/8/11:

"The Active Awareness alone is none other than [the pure powers of knowledge and action] belonging to the playful Lord".

Consequently, when you separate off the effects [of this creation, like the body, etc.] then the state of Doership does not occur [i.e., as the *Sāṃkhyas* do when they separate off the *puruṣa* from *prakṛti*.] This type of relationship between cause and effect we have earlier refuted in great detail. And in this way the material appearance of effects which is the world [bodies and stones, etc.] is really just only what makes up the *Puruṣa*, the Person alone. As it is said in Vedic scripture:

"the *puruṣa* is indeed all this[41]"

When he says "in the world" and "the whole, everything" he points out that unity in the body etc., as something opposed to a pot etc. [i.e., suggesting oneness in the human body but not carrying this over to insentient things like pots]. This type of incorrect projection [can] only lead to scattered confusion. Consequently, precisely this is everywhere stated:

"that 2-fold [misapprehension] brings scattered confusion"

The word "there" means in the world. He explains "the contrary" [path] as referring to the whole collection [of existent things] which has fallen down [into material form]. Here glossing the words, "contrary" as "opposing" is not correct. He makes this clear, saying, "that is plunged down into" [the material

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[41] Ṛg Veda *Puruṣa* Sūktam 10.90.2.

creation. But it is not a case of dualistic opposition between the two.]

"In the root bondage" means it exists within that source of bondage [i.e., in Smallness impurity]. Following from that in fact, it is because the class of things which is made into what is not the Self, i.e., in the body etc., it's because this state where the object is retained, is not pushed aside. And this erroneous form is accepted and considered as Self, as the "I". Through its intention projected, this logically extends to later become the bondage belonging to the Energy of *Māyā* which establishes the scattered confusion of dualism. [I.e., the impurity which *Māyā* causes already exists in seed form within the root bondage of Smallness impurity and then later transforms into *Māyā*'s power.] || 4 ||

For the sake of defining the two types of impurity, [*karma* and *Māyā* impurity] he introduces the next verse beginning with "right now".

"Now [after Smallness impurity has come into play] when the variety of objects capable of being known spreads out, extends, in this way, that is called *Māyā*. However, when there is a lack of awareness in the doer, that is the impurity called *Karma* which gives various experiences and birth [and death]. All three occur by the Energy of *Māyā*," || 5 ||

The words "now [are] only" he explains with reference to Smallness, beginning with the words, "this Small, limited..." As he will later say:

[even the very advanced class of beings who are called] "Lords of *Mantras*

retain the impurity of *āṇava*, Smallness".

This he will say later [in 3/2/9]:

"even those who are awakened [and have destroyed the impurity called *karma* and consequently have no more rebirth, they still have the impurity called *Māyā*]".

In the *ṭīkā* commentary to this verse it is stated that the *vidyeśvaras* have Smallness impurity (*āṇava mala*)[42]. So by this we can understand that when [the one impurity is present, as *Māyā* impurity is in the case of the *vidyeśvaras*,] the other impurity [i.e., Smallness impurity] inevitable exists there, linked with it. When both types of Smallness (*āṇava*) impurity exist there, they set in motion the contraction of one's real form. Then the division, the duality which spreads out is called *Māyā*. The impurity related to *Māyā*, is given this name, "the impurity of *Māyā*", but this designation is only just a name, a convenient appellation. However, in reality all three impurities are made from *Māyā*. This is what the words, "now [are] only [just *Māyā*]" in the fourth quarter of the verse mean. When the expansion of the world as the various objects occurs, the Doer, in his unawakened condition, i.e., considering himself to be body, etc., has this wrong notion which inherently perceives cause in insentient objects even though they actually lack cause.

Nevertheless, the impurity called *karma* is the cause of happiness and

[42] However in the IPV we find *Māyā* mala and no āṇava mala.

unhappiness, of the various experiences, of the length of life, of one's particular fate and type of birth. ***Māyā*** is the name given to the Energy of the Supreme Lord. She manifests the Energy of the impure creation which is associated with the ***aṇu***, the limited soul.

Following from that, the limited soul, relying on the external and inner sense organs, perceives and knows the various objects. Then that limited individual, by means of the impurity called *Māyā* comes to possess impurity. This is what's being said here. With the words "from this "also" he means to say that [the limited individual becomes impure] not only [from] the wrong-headed, opposite notion described earlier as the impurity of Smallness. In so far as it goes that [impurity of *Māyā*] as well also [makes the limited soul] impure. The word "there" means in the scriptures pertaining to the Supreme Lord. How is this suggested [in the verse]? This, he says, by the words "third also". The words "of it" refer to the word "name", "designation". And here it is correct that [the word "name"] especially should be associated with the word *Māyā*. [The original text here may have said something to the effect that giving something a name creates duality and is associated with *Māyā*]. This he points out beginning with the word, "duality". The word "there" means being within what is called *Māyā*. Following from that, in fact, in the sequence of creation, the impurity of *Māyā* is the root source [of impurity]. On the other hand, from the reference point of the knowledge of the nature of pure awareness, Smallness impurity is [the source of impurity]. Hence in this way we see:

"The impurity named *Māyā* is said to make the [various] things into objects capable of being known. However, the source is different. The source is the

I-feeling [transferred] even into the objects of knowledge [like the body, ego etc.]. This is the impurity called Smallness"

Here the teacher says regarding these two [seemingly contradictory opinions about which is the source] it works like the eye of a crow [said to be capable of sliding from one socket to the other plying both roles in turn]. This is how it is explained. In fact he makes this very [idea] evident when he says "and in the philosophy of duality" [perhaps making a pun, that it's fitting that the source of duality would also be dual]. The words "limited souls who become Liberated refers to those souls who have transcended the cycle of transmigration, such as the Great Lords of ***Mantras*** and so on. In this same way, he states the idea ending with the words, "it should then arise," indicating that what is designated as ***Māyā*** then becomes chief [among the three impurities].

In the context of clarifying the form of ***Māyā*** impurity the two-fold impurity [of Smallness] is [by the way also] described separately. . Now, however, he explains ***karma*** [impurity], saying, "***karma*** has the nature of making one dependent on some other". And the power of the impurity of *karma* is that it can take a completely wrong notion [ascribing Self to what is not Self, which is Smallness impurity], and make it then become universal, a common and shared wrong notion; it takes on the quality of untruth of the limited soul.

But why and how does this wrong notion become universally accepted, a shared perspective? He says, [because of] "freedom, free will". ***Karma*** is

really nothing other than the Energy of Activity which is [essentially] in the form of the freedom of the Subject. However, [the Subject does not exercise his freedom, but], in fact becomes dependent on another. Through means of the Energy of fate, the Energy which determines particular circumstances, [the Subject] comes to experience the various types of results [of deeds of *karma*]. And so [the Subject] is born even against his will. Consequently, there is [again] this condition of this perverse, wrong understanding, misapprehension. "Earlier" refers to the Active Awareness (*vimarśa*) [involved] in the relationship between cause and effect.

"He will say" refers to the tenth verse in this section [where he states that *karma* impurity is the main cause for rebirth. Here he explains the meaning of the word "*vijñānākalās*", those souls who possess knowledge but lack the power and freedom to act, lack omnipotence]. *Vijñāna* indicates a form which is pure awareness alone. The portion of the word "*akalāḥ*" - "devoid of parts, internal divisions", refers to those who are free from [having to] experience the results of deeds, [free from the impurity of *karma*] because they are not connected with the attachment, aversion, etc., which is a part of the impure creation that is characterized by a limitation of one's capacity to do (*kalā*). The words, "the fourth state" [or, the last quarter of the verse] he glosses beginning with the compound "this is that" || 5 ||

Now by pointing out the separate spheres of these impurities, in order to make [their] forms clear, in this next verse, he dilates upon a portion of verse 3/2/4:

"even though they have awareness, these entities' freedom has perished".

I.e., a portion of these beings retains the status of object.

"Even though they have the nature of purified awareness, still they have not attained the highest level of Doership. They are created by the Lord, the One who nourishes, as separate from the Self, because of the lapse of doership" || 6 ||

Even those who have the supreme highest level of pure consciousness alone are not at the highest [level] of Doership because they are linked with the concealment of the wonder and bliss which is the supreme goal and reality of freedom, and which is defined by abiding in one's own Self, in the "I". These souls, [not having attained the highest] are created as separate like a pot etc., [is created as something separate from the potter]. They are created by the Nourisher, the Supreme Lord who by his own freedom unceasingly nourishes them, and who by this freedom desired to exist separately from the presence of His own Self. In that way they are created separately, like a pot, etc. These souls manifest by divisions into Great Lords of *Mantras* and so on. He states the reason for their separation from the Supreme Lord as "the lapse of [the

power] of Doership" and because of this quality which consists of highest freedom which belongs to the Lord. This is the intention behind the rest [of what's written here].

To the extent that the portion which is impure in whatsoever way departs, then here there is purity. Purity in fact is the form which manifests at the cessation of the dense mass of the impure. This he explains beginning with the word "awareness". "By this" in the text refers to the words, "not affected, uncolored by the object to be known". The words, "solitary beatitude, the highest aloneness" refers to the state of being one alone. [He says] "it is not linked to limitation, to qualifications or conditions", meaning that just going up to this state one only reaches up to the highest goal, the liberation (*mokṣa*) of the *Sāṃkhya*s and so on [to a state free from the limiting conditions (*upādhi*), but not to the highest level]. This he betrays by using the word "Aloneness" [*kaivalya*, a term used to signify the supreme goal in *Sāṃkhya* philosophy]. [Most likely in the *ṭīkā* he says that the level of the Great Lords of Mantra, etc., those who have awareness alone, but do not have full freedom is the highest level to which the *Sāṃkhya* followers can think to attain - as they separate *puruṣa* off from the power of freedom they call *Māyā/Prakṛti*.]

He glosses the use of the ablative fifth case ending relating to the verse as having the sense of being a cause. This he does beginning with the words, "then this...." Now you may ask, why does the Lord make this type of creation? There Utpaladeva anticipates this question and responds, "the

creation by the Lord". The phrase beginning with "freedom" is an adjective compound phrase [modifying the Lord. I.e., the Lord makes this creation out of his own freedom]. The words, "hence in this way" mean that even though it is extremely difficult to accomplish, by means of his irresistible will, the Supreme Lord causes the manifestation, the appearance [of Great Lords of *Mantra* etc., who lack freedom]. He causes them to arise and appear as separate from his primary essential nature. Consequently, in this way, [their] freedom disappears. But in no way anywhere does the [the Lord himself] lose freedom of will because he has no restraints or obstacles.

Now you may say, that if by his own Self alone, God also manifests without [his power of] freedom; if it can happen like this with the highest freedom of the Lord, then indeed how are [these lower souls, Great Lords of *Mantra* etc.] any different from God's essential nature? Utpala removes this doubt saying, "and only by him". [i.e., only the Lord can do this.] So the word "separate, divided" is treated as part of the compound [signifies that the Lord has this power to be both full and limited]. This he makes evident by saying, "No, not at all. The Lord alone by his own freedom manifests all this".

So when it appears in just that particular way, this statement is appropriate. The form which is free alone is accepted. Following from that, what is not free manifests as different [from what is free]. This is the excess [spilling out of the power of freedom the Lord has-- to make what is not free, what has some limitation]. Now you may say that if it occurs in this way then God is not free [since] in this way he would be abandoning his freedom. It's not like this, he responds, saying, "and he also". He would [in fact actually destroy his free will if he would make it over to another and [he does] not in this way [do this]. To this he says "his own" [freedom makes this happen]. Now you may say that, in reality, they, these *vijñānākalās* are really not separate from the Supreme Lord, consequently, what, who can be said to have freedom? Does [freedom or non freedom] belong to God alone or to these also? Responding to this doubt he says, "but the Person, *Puruṣa*, in *Sāṃkhya* philosophy", meaning that the one who is free is the one who can exist in whatever way he or she desires, unimpeded, unrestricted. And God does indeed have this freedom, he has the fullness of everything as his own. As said earlier:

that which is born and exists manifests within the Self of the Lord. This is the case, otherwise there would not be this active perception which is Will. (1/5/10)

Thus by following the lead of this statement, God has this freedom as the fullness of everything because he is joined with Will which is defined as a

desire to be. The words "in that way" however, here indicate that those who exist in this portion [i.e. the *vijñānākalās / Sāṃkhya puruṣa* etc. who do not have full freedom], they are like pots [in the hands of the potter.] To this effect he says "the elements and so on". The words "and so on" here refer to the worlds (*bhuvanas*), the Archetypes and entities and so on. "They" refers to the *Sāṃkhya puruṣa* and so on.

Now you may say that so far as it goes, from the perspective of the Supreme Lord, these [*Sāṃkhya puruṣas*] do not manifest separately, in this way, like a pot, [as something separate from the state of the Supreme Lord]. And neither do they shine [as separate] compared to the [separation we have from the Lord]. Then with regard to what should these be considered different [from the Lord]? Responding to this doubt he says, "with reference to the Lords of *Mantras*, etc." These in fact mutually see each other as separate from their own selves and separate from the different classes of perceiving Subjects. Although on the basis of the evidence the scriptures give, these also manifest as different from the types of Subjects on our level, nevertheless, what the scriptures evince is something external in that it exists in its base form as something evident, common to all and external and is established down here as a reflection which is universal. But in another way, there is not externality, rather only the state of being not universal, like the free reflection of discursive thought [i.e., what the scriptures say is really not clearly

externally evident, but rather very much amenable to a variety of interpretations by different individuals and all these individuals seeing things from different levels and perspectives]. So this is why he says, "with regard to the Lords of *Mantra*, etc.," [they manifest as different]. To this effect he says, It is established by the scriptures. These [beings] do actually exist in just the way the scriptures have established them and not otherwise, so far as it goes. || 6 ||

Now you may say, alright, from the reason stated above let it be the case that the ***vijñānākalās*** are different from the Lord.

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But how are they mutually [different from one another] since there is no difference in their real form which is innate awareness and, because there is no consequent differentiation in their awareness of the divisions of time and place? That is, indeed, how can we say "they", i.e., how are they many and not a unity? To remove this doubt he gives another verse.

Even though the attribute of awareness exists as a single unity, still these [Subjects the ***vijñānākalās*** etc.] are mutually different from each other. And these ***vijñānākalās*** are different from one another because of the will of the Lord to manifest in just this way. || 7 ||

Although the qualities which these [the ***vijñānakevalas***] possess, the form, the nature of awareness, eternality, super powers, although they are not different [whether possessed one entity or another], nevertheless because of the will of the Lord the [possession of the different qualities in different degrees by the different ***vijñānakevalas***] is what separates them from one another. The "I" which is the nature of pure awareness constantly pervading the whole [is capable of] manifesting with duality. Consequently it is reasonable that these [***vijñānākalās***] should be different from one another, as separate perceivers perceiving different objects. And in the scriptures these are said to be simply just pure knowledge, bereft of doership. And these

[*vijñānākalās*] by nature lack the manifestation of the duality of ***Māyā***. So for this reason they are called ***vijñānākalās***, those who have knowledge without any internal division.

And it should not be said that, well if the Lord's will makes it so, then even pure awareness by itself can possess duality, then in fact awareness itself has the quality of being the Subject, in being at all times delineated in the different categories of things such as jars etc. Then why have the idea of a separate Subject in the intervening space beginning with the Void etc. and ending with the body which would manifest again and again unconcealed? And [awareness (***bodha***)] manifests as the condition of being Subject of the body, the *prāṇa* and so on, [seen in statements like] "I am thin" , "I am hungry" [- *prāṇa*], "I am happy" [- intellect], "I am beyond everything" [- the Void]. This is the meaning of the verse. He introduces it beginning with the word, "not having considered". If there is duality, then how is there the quality of awareness [which is a unity]? And if that [awareness] is there, how is there duality? There is a mutuality both in the divisions of duality and in the oneness of awareness. This urging of questions with the intent to refute is not useful. With the word "etc." in the verse he indicates the collection of the qualities of eternality, all pervasiveness, universality, etc. which will be explained.

[Here] beginning with "of the nature of awareness" etc. he delineates how the [collection of qualities] is appropriate. [Utpala raises a doubt in his

ṭīkā to the effect that] if these [***vijñānākalās***] are in fact created, then how can [they have] eternality? I.e., how can what is created be eternal? What is created is only simply the appearance, manifestation of mutual difference, not anything additional and above that, as, [for instance] a separate manifestation of blue, etc., as it were, by which blue, etc., as it were should become impermanent. In the present context he utilizes [this idea expressed above] saying, "of awareness". With the word "and" he collects together the object which is perceived with [the quality of awareness] and effortlessly proves the thing to which it refers [i.e., the ***vijñānakevala***]. Lordship, ruling power, alone indicates the full complete form of pure consciousness. So when that [Lordship] does not manifest, there is only impurity. This is why he says, "But that [awareness (***bodha***) of the ***vijñānakevala***] is not pure [compared to those described in the previous verse said to be pure] He shows the similarity [with the *Sāṃkhya puruṣa*?] saying, " and with these"; the word "and" is used in the sense of a cause.

[Purity] is prevented because [at this level these beings] approach that [awareness] as a function of the ego. The words "of it" refers to the ***puruṣa*** [in *Sāṃkhya*] . "Stated" here means stated by the ***Sāṃkhya*** followers. This is the connection.

Now you may say that the description of the form given in the *Vṛtti* commentary on the verse also applies to the Lords of Wisdom (***vidyeśas***). What is the difference between the two? He says these [the ***vidyeśas***] possess a slight bit of freedom [while the ***vijñānākalās*** do not]. To this extent the [***vidyeśas***] are linked to the lower portion of freedom and so they are graced by a part of freedom in its form which contains both the supreme and the lower, called ***parāpara***. The meaning here is that according to the reasoning given in the Tantras a special benefit accrues by reflecting on what is before and after-- which is defined as observing the future.

Now you may say, that by using the word "resembling" [i.e., the ***vijñānākalās*** resemble the ***Sāṃkhya puruṣa*** in the ***Vṛtti***] he makes them equal to that class [***Sāṃkhya puruṣas***] Why does he suggest this comparison between the two? Responding to this doubt he says, "because it is well known in the world. That is, when this teaching of the Supreme Lord which is beyond the world of ***Māyā***, illusion, and which exists before the world, if it is properly learnt [absorbed and practiced] in perception, there in fact, one obtains the level of the Higher-lower state, characterized by yogic powers.

Even if it is not learned properly, still one attains the marvelous beauty, the manifoldness of the *Gāṇapatas*, but [if one does not learn it properly] he will certainly not go to the state of the beastly bound soul. Consequently, in that he wishes to discuss what needs to be discussed by means of what is well known in [the world] belonging to *Māyā*, this *Māyā* creation [so for this reason he compares the *vijñānākalās* to the *Sāṃkhya puruṣa*]. So because the [*Sāṃkhya puruṣas*] are well known they are made into an example even of the same kind just as that [person who says] the cows which are like steers belong to me, so this is the kind of comparison he makes. When Utpala says "scriptures" here he means those associated with the Supreme Lord. [i.e. not those of *Sāṃkhya* etc.] Refuting the [idea] that [the vijñānākalās] belong to the same class as the [*Sāṃkhya puruṣa*] i.e., refuting the idea that they are identical, he makes it clear that they are only similar, [not identical] saying, "and by the followers of *Sāṃkhya*". He says "but those" to indicate that one attains the state of the *vijñānakevala* from simply going beyond the path that is associated with *Māyā*. He attains it from a special initiation which makes him free from links with some other.* And from the force of visualizing and appropriating within one's self the innate nature of the Solitary Person, the *puruṣa* who is Alone, who is stated in the *Bhagavad Gītā* to be one who is destitute of the bondage of having to do works, and from the force of concentration, meditation and *samādhi* which is the culmination of that

pathway he obtains that [state of ***vijñānakevala***] and experiences its special benefits. So following from this it is said:

when he desires enjoyment, then and there he is connected with [pleasures]. He accrues yogic powers from the power of ***mantra***

and so on.

Consequently the similarity which these [***vijñānākalās***] share with the *Sāṃkhya*'s ***puruṣa***, the Person does not extend entirely completely to identity. Thus the notion of "resemblance" [in the *Vṛtti* text] is appropriately glossed as similarity [and not as identity]. || 7 ||

This is how the line from verse 4, "those who have awareness, but lack freedom" deals with the ***vijñānākalās*** and their situation. Having discussed this, with the next verse he states the scope of the beings described in the second quarter of verse 4, "those, while they have freedom, they yet lack awareness":

But those who have a nature which lacks awareness, such as ***śūnya***, the Void, etc., called ***pralayākala***, they have a capacity to do, they also still have the impurity of ***karma***. But they may or may not have the impurity related to *Māyā*. || 8 ||

He introduces the discussion on this verse by way of making a connection [with the previous verse] saying, "in this way" and so on. To this extent the word "one" refers to the unified collection of these limited souls. The words "because of the nature of awareness" indicate that because the main thing that awareness has is the Active Awareness which is the "I", which is the Self, so when it is superimposed upon, this superimposition is born out of its own natural state. And this is correct. Now treating this topic of awareness in connection with those who lack awareness, he states the cause, saying "separated off, withdrawn". So separated off from awareness, externality [predominates with the ***pralayākala***s,]. To the extent that the scope of the Active Awareness which is "I" remains [in the domain of] externality, then it is not manifesting by its own light and of its own accord-- then how can the "I" be perceived? [On the other hand, you may say] That [***pralayākala***, etc.] is in fact [at base] only just Active Awareness with its own light shining. Consequently even self-shining light should become that which is superimposed upon [such as the limited soul]. So Self-shining light has to be

imposed upon. [?i.e., here an opponent wants to say if all is only self-shining then self-shining also must become that which is superimposed but Abhinava says no, then it's not *self*-shining but is rather dependent upon another]. He removes this [incorrect notion] saying "in that way also" i.e., rather that the quality of Self-shining light which is genuine be superimposed upon [by something false = *śūnya*] than that something which was forbidden, as it were, should again be enjoined [i.e., that the Small- limited soul should be said to be self-shining]. But even in that way also having pushed aside its own real nature [of awareness] because of remaining in the same condition, in inertia, that inertia exists in the form of object to be cognized, the "this" which shines through the shining light of another. To this effect he says, "by concealing the quality of awareness". Thus to explain the word "unawareness (*abodha*)" in the verse he states "unawareness" in the text in this way as a consequence of concealing the quality of awareness [so lack of awareness is not really absence of awareness but is just awareness covered over]. However the "I-ness" which is the nature of pure freedom when being covered over becomes distinct, in this way becomes separated off, i.e., characterized by division, is broken asunder- In this way it takes such a form as "he enjoys" "he does" and becoming dependent on another, which is defined by the notion that "I do this in this way by the grace, the kindness of another" and so because it does not manifest, the "I"'s freedom is obstructed. It is excluded from freedom. Indeed, even attaining the descent of knowledge of the Archetypes and even making

this knowledge firm through great effort still won't make this freedom remain. From this [we understand] that, when the "I" which is self-shining is in this portion, it pushes aside its true form, becomes obstructed, is made to manifest by the light of another. It is reduced to the state of being object. That is stated as the condition of non-awareness [I.e., it still is "I" - but the "I" in the mode of object]. However, when the I is in the portion which is unbroken and free, and is then made otherwise by manifesting dependence on another, its freedom becoming covered over and obstructed [by that covering] then that [I-ness] is said to be the doership which belongs to the Void (*śūnya*), etc.[43]

[43] I.e., when the portion of I which is self-shining pushes aside its true form it becomes the object—this is *abodhatā*, non-awareness. But when the portion of I which is freedom and non-dividedness [not affected by *Māyā*?] but not object, when that manifests as dependence on another, it is said to be the doership of the insentient, *śūnya*, etc.

[The meaning of] the verse requires explanation and in the course of this [Utpala] is compelled to explain the meaning of ***pralayākala***, those souls dissolved into senselessness, saying, "of these" etc. With this intention of explaining the verse he says, "the dissolution" etc. The words "residual trace of creation" means the residual trace, latent impression which causes creation to rise up, to occur [to re-occur for those souls who have dissolved into a state of senselessness]. He says, "it will be logically explained" referring to a later verse:

[deep sleep is] "with objects and without objects" (3/2/15) where he will explain the two types of dissolution (***pralaya***)--that connected with ***Māyā***, and that not connected. These are the [two] options indicated by the word "*vikalpa*" [in the verse]. For instance, some [souls] who consist of pure consciousness - ***samvid*** which has become contracted into a portion of its original power fall into the Void, etc. These partake of the deep sleep which is without objects. Others consist of consciousness which has become hindered, covered, and become identified with intellect, etc. Because they are linked to the object as a vague general residue of happiness, etc., they enjoy the state of deep sleep which has objects. However they by nature are unconnected with gross cause and effect [and so they have no gross bodies]. So they are defined as those who are absorbed [no bodies, no cause and

effect]. Without any parts or divisions, i.e., the *pralayākala* form a single unity. || 8 ||

In the context of delineating the scope of this portion [described by this part of the verse 3/2/4]

"even though they have freedom, they lack awareness",

he has also shown the scope of the impurity of *karma*. Also [he has delineated] *Māyā* mala, the impurity of *Māyā*, when it occurs as ancillary, optional [with regard to *karma* impurity and smallness impurity]. Now with this next verse he will describe the scope of the impurity called *Māyā* when it exists by itself alone, in the absence of the two impurities, *karma* and Smallness.

Having destroyed the impurity of *karma*, the [souls called] vidyeśvaras possess awareness and doership [yet] they perceive objects as separate from themselves [and so] they [still] retain the impurity of *Māyā* || 9 ||

Those who see pure consciousness alone as the Self, possessing the wonder of the "I", consequently have the powers of knowledge and activity unimpeded. As a result, unconnected with the impurity of Smallness, and because they have passed beyond *saṃsāra*, the cycle of birth and death, they are devoid of parts, of latent traces of *karma*. [Still because] they see objects of knowledge and activity as separate from themselves, they are equal to the

Lords accepted by the followers of dualist philosophies. These Lords of Wisdom and *mantras*, etc., are [consequently still] linked to the impurity called *Māyā*. This is the meaning of the verse. He introduces [the explanation of the verse] saying "freedom" and so on. There are a variety of [levels of] doership and [the doership mentioned in the verse belonging to the *vidyeśvaras*] is not the same as the highest level of doership [of the Lord]. He says the words "a different type" to mean the type [of doership] stated here is an alternative and separate type of doership from that which is in those souls who have dissolved into a state of senselessness (*pralayākala*). This is the meaning. He has already stated how the Lords of Science (*vidyeśvara*) are [different] from the *pralayākala* and the *sakala*, the bound soul with all its internal divisions, using the words "permanent" etc[44]. Now he describes how the [*vidyeśvaras*] are different from the *vijñānākala*, the souls who consist of indivisible knowledge, saying "doership" [i.e., the *vidyeśvaras* have the capacity for doership while the *vijñānākalas* do not.] By being linked with awareness there is contact with science, wisdom and by doership [which is the associated power of the Lord] there is the Lord. So they are called Lords of Science".

[44] Perhaps in the *ṭīkā* he states that the *vidyeśvara* is eternal, while *pralayākala* and *sakala* are not permanent states?

Here this is shown in the sentence given in the *Vṛtti* commentary. The words, "by that" refer to the impurity called *Māyā*. The meaning here is that the form which is not separate from the object which is known as *SadāŚiva* and *Īśvara*- - when that form is concealed by becoming separate; then this is how the [form of *vidyeśvara*] in fact manifests. Fullness here is also present as on the higher level, [but it is not complete[45].] He explains the *Vṛtti* text saying "Fullness" is "prior [i.e. it occurs in the state of *SadāŚiva - Īśvara* and not in the later state of *vidyeśvara*]. In explaining the words "and from the Lord (*Īśvara*)" he takes the word "and " to refer to the supreme God also. "Hence" he says, when he describes the [*vidyeśvara*] as "full" etc., it is by way of symbol; the *vidyeśvara* is full in outward, external appearance. The word "even" indicates that it is impossible for these [*vidyeśvaras*] to display sequential differentiation, so far as it goes, because that is a quality of Smallness, limitation impurity [which the *vidyeśvaras* do not have]. However, this should be also supported by logic. So he makes this clear. || 9 ||

Now he presents the next verse in order to talk about the scope of all three impurities when they occur simultaneously.

[45] Here I take the unclear reading of "*parāvatāpi*" to be "*parāvatapi*".

The gods and all those who go through birth and death have all three impurities. There also ***karma*** impurity is the single most important impurity because it is the cause for rebirth || 10 ||

The meaning of the verse is essentially clear, but he explains it in great detail in the ***ṭīkā*** commentary. The meaning of the words "the cause of the cycle of birth and death" is that even though all the three impurities collected together in an integrated form are causes of the cycle of birth and death, however from force of the logic of the rule of what necessarily follows and what is a variation, ***karma*** is stated as the most important impurity. He says, "with a variety of effects and sensory and motor organs" to indicate that because of the variety of Energies in the form of sensory and motor organs and bodies, created beings are of fourteen types of beings. He makes this clear saying "fourteen". He connects the word "there" [in the verse] with the words "three-fold" [impurity in the verse]. "Of these" refers to the fourteen types of beings. [*Karma* impurity] is the most important impurity for these also. This he explains beginning with the word "Lords of Science" etc. Only when *karma* impurity is absent does one gain a foothold on the ladder to liberation, to freedom from the cycle of birth and death. For this reason the removal of *karma* impurity is strenuously taught in ***Sāṃkhya***, in ***Yoga***, in the ***Purāṇas***, in the ***Mahābhārata*** and in the ***Upaniṣads*** and so on. He says, "separated off" to

indicate that the impurity which is ***karma*** is not [really ever] seen unmixed with and separated off from these two [other impurities, ***Māyīya*** and ***āṇava***]. Still even if these two [***Māyīya*** and ***āṇava*** impurity] deviate from their own proper functions, they still do not perform the work of that [***karma*** impurity]. [All three are necessary even though these other two, ***Māyīya*** and ***āṇava*** are subordinate and depend on ***karma*** to do their work.] This we also can see from experience. [So this is why ***karma*** is chief among the three]. He says "or perhaps" to give still the same interpretation but to state it in an indirect manner.

In presenting [*karma* impurity] as most important, what here is our source, our proof? He replies, "*karma*". The two impurities *Māyīya* and *āṇava*, are not employed by that one [*karma* impurity] in the process which instigates what is called the cycle of birth and death. After all there is still a link with [*Māyīya* and *āṇava* impurity] for those beings, such as *vijñānākala* and Lords of *Mantra* etc. who have gone beyond the cycle of birth and death. [i.e., these *vijñānākala* etc., have no *karma* impurity, are beyond birth and death and yet are still linked with the other 2 impurities Māyīya and *āṇava*. So *karma* impurity is the source of rebirth because it alone is essentially instrumental in effecting *saṃsāra*.]

[He gives a means for attenuating *karma*]. "By initiation, etc." [he says, indicating that indeed] there is nothing better [than initiation] to pacify adverse *karma*, arising from one's sins, mistakes, purifying the creeper of previously committed deeds. As is said in the *Lalitā*:

nothing at all is equal to initiation.

It has also been stated by my revered teachers:

initiation should not be done simply for the sake of results [as that is] like a seed planted on top of salty sterile soil.

Initiation is powerful. Despite the fact that is it produced from the mixture of a variety of scriptures, it is one single unity".

In the same way, [he continues]:

that [initiation] is not contradictory, in opposition to or separate from God.

[And does initiation] purify the deeds of black magic, controlling others, just as *mantras* do? There [initiation] does not remove the [mental tendencies] in the form of attraction, hatred, destroying, [though it does remove ***karma***, it doesn't necessarily change our mindset]. Even without [initiation] the disease is obstructed as it were from the medicine of ***mantra***. In fact, ***mantra*** can even remove the binding Energy which is a covering of ignorance and attachment etc. So it is said:

Even in someone who is initiated, the faults which are the progeny of one's own deeds remain unchecked

i.e., one's [faults] remain unrestrained [with mere initiation]. In this way, with three by the three [impurities], one by the two-fold division and by the one a three-fold division are made. So seven types of subjects are posited. Even [so] the permutations and divisions of the types of subjects are [really actually] innumerable-- with some [impurities] being made subordinate or principle and with the combining [of qualities] and making [some qualities] present in some cases and not others and so on. So it is pointed out. || 10 ||

Now of the state of the bound souls (*sakala*) who have the nature of existing with all three impurities simultaneously is two-fold, following from the extent to which they [the impurities] come forth or to which they are withdrawn.

He gives the next verse to express and clarify those in whom [the impurities] arise, manifesting visibly.

And this principle of consciousness which consists of doership comes to be subordinated, the force of limited doership limiting it for those souls who identify with *Śūnya*, etc., which are essentially unconscious || 11 ||

The Gods, etc. have the nature of freedom which is the Principle of consciousness in the form of awareness which has pushed aside impurity by allowing the portion of doership to come to the fore. This Principle of consciousness is connected with the God's power of *kalā*, the limitation of activity, even while at the same time down playing the impurity, [while] the rise and predominance of the Principle of consciousness is strengthened. In connection with those insentient conditions from the Void down to the body, that [Principle of consciousness] does not have predominance.

Because of this consciousness becomes contracted and is made into an object through the state of being absorbed in the object as body etc. and fallen to the level of being a "this". Then one says, "the one who is pale", "the one who is happy", "the one who is thirsty", "the one who is devoid of all forms"—"I am that one in fact". In this way "This-ness" blossoms into existence through "I-ness" being made into the predicate of "This-ness" i.e., "I-ness" becomes an attribute of this [as we see in the sentence " the one who is pale etc. - that one is me"] . And this state of affairs is what makes up the three states of waking [sleep and deep sleep] which are the states of *saṃsāra*, the cycle of birth and death. This is the meaning of the verse.

He gives an introduction to the verse saying "of the one who is caught in the cycle of birth and death alone" here referring to those entirely bound souls. He approaches [the topic] from the perspective of Self vs. non-Self which are, respectively the I and the This. That is to say, he states this here to indicate the predominance of that which is not-Self [rising to the fore]. The words "of one who is engrossed in reflection" means someone whose mind is concentrated. The "insentient" refers to that which belongs to the world. "Or if' refers to the *Vaiśeṣika* conception of the Self. They in fact wish to say that attraction, etc. [i.e. attraction hate, etc.] are secondary qualities, [basically] inessential attributes, which are the form of qualities (*dharma*) collected together (*samavetān*) and inherent in and belonging to the soul whose true

nature is eternal and [all] pervasive. Even that which is still yet to be created has duality from the context [of the *Vaiśeṣika* view] even when there is no contact with words [for these yet to be created objects]. The rest [of the discussion] here is clear. || 11 ||

Having spoken about the conditions where [impurities manifest, with this verse he talks about their being withdrawn, the absorption.

When both agency and awareness, which is essentially consciousness, become predominant, and when *śūnya* etc. become subordinate to them, then that knowledge [the knowledge that arises in that state] is defined as *samāveśa*, complete absorption. || 12 ||

Again, when doership becomes prominent and that doership is not separable [from the objects it acts upon] so that the portion of Emptiness etc. which are really object, not subject, become subordinate--and along with this, the form of the insentient, unconscious is also made subordinate, as we see in the verse:

... even possessing freedom, they lack awareness. (3/2/4)

In this case the impurity which did exist is thrown aside. It does not function, so awareness, which in its true nature would be prominent, does in fact come to be predominant, in the form of consciousness and with the nature of consciousness -- then this state is defined as *samāveśa*. [What is important

about this state is the process, the transition which occurs from existing in a state lacking awareness as in the verse Abhinava quotes, to the state where one gains it.] It opposes the impurity of ignorance. Its real nature is truth because it properly and correctly unites on all sides. When one attains this knowledge, characterized by this entrance or absorption, he becomes a *jñānī,* a Knower. And, by the practice [of making the conscious predominant and the unconscious subordinate] he attains the power where infinite pure consciousness becomes his own attribute in his body and vital breath etc., and so he becomes a yogi.

This said, it is the case that

when the Void and the body, etc., are made the object of the I-feeling, then [the object] having arisen, as it were [and clearly seen as object by] the "I" which naturally tends towards freedom because of the awareness of the qualities of eternality and pervasiveness, then the I-feeling [which took its initial impulse from reflecting on the Void, causes, by virtue of its tendency to freedom, the I-feeling and identification with the Void to] cease, [to] set. Then there is the state beyond the fourth. And even then there are still also the impressions of the Void, the body etc. So this state [of *samāveśa*] is only just equal to the "*avyatireka*" state beyond the Fourth [where one does not transcend the world, but rather, as the *śāktādvaitins*, non-dualist *Śāktas*, sees the divine as also in the world][46]. [While *samāveśa* is generally considered a summum bonum, Abhinava here wants to make it clear that in this state the dormant traces of body, etc. are retained. This probably was a necessary theological assertion used to explain why someone who had experienced the absolute state of *samāveśa* could then later lose this awareness, to again identify with the limitations of the body.]

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[46] This is the particular type of Beyond the Fourth state which is called "*avyatireka*", non-exclusive, connected with the non-dualist *śāktas* who especially favor a non-transcendent notion of deity (and consequently appear to have engaged in more "possession" rites). Perhaps a large part of the debate, somewhat obscured to us now, involved samāveśa, possession as recognizing the immanence of deity particularly in manifestations of power of a yogic variety or a shamanic like possession state and the opposing camp, most likely more orthodox, which favored knowledge as an abstract and transcendent state of absorption or *samādhi*. Here Abhinava seems to be treading a middle ground and declaring both essential to the fullness of attainment, the "*samasta sampat*" of the opening line of the IPV. Also see Torella, XXXII-XXXIV.

Now when, with a taste of the perfection of the I-feeling which has the nature of being a dense mass of lordship with the attributes of eternality and pervasiveness, then the state of the Void all the way down to the elements that make up the body are pierced through. By this, they [temporarily] fall, move away, as it were, from the state of being object [and enter into their real essence as pure consciousness]. Then that is the Fourth state. Now, [going a bit further] when the elements of the vital breath, body and so on, are also pierced through, absorbed, by a taste of pure awareness, [though because] in that state one is extremely attached to the element gold, as it were, [though not to the particular shapes the gold takes, such as ring, earring, etc.], so that then the elements of the body are diminished, melted into a liquid as it were [as gold is made to lose its particular shapes]. Then only a trace [of *śūnya* etc.] manifests. That also is the state beyond the Fourth state. That is this; both also are the state of absorption, *samāveśa*. Other [schools] point out the way to attain that state. [Although it is considered the highest goal for other schools, but for this school it is not the ultimate state because a *saṃskāra* is retained.] So it is said in the *Gītā*:

Those who merge their minds in Me ... (12/2)

and following:

Now, in order to merge the mental apparatus, mind ... (12/9).

And this dualism blossoms forth in different ways; one does worship, meditation, bows down praising the Supreme Lord. Such people in fact

become humble; they subordinate their own selves, reaching a state where the form of the Supreme Lord becomes the predominant principle. So the *Gītā* counsels:

> Even if you are not capable of practicing this , then engage yourself in my supreme work. (12/10)

and so on. However, when the body goes, then the essence of *Śiva* becomes one dense full mass. Then there is no such thing as the practice of *samāveśa*, absorption. This is the gist of the verse. He introduces this with the words, "of him alone".

He reconciles the verse and the *Vṛtti* commentary, saying, "in the previous verse" and so on. In the previous verse, in so far as doership is mentioned, it entirely follows along behind the body. So doership is stated to be subordinate. But here, the other side of the coin is presented, so doership there becomes predominant. What he states by using the genitive case ending in the verse, he rephrases in the commentary using the nominative case[47], [linguistically replacing a relationship involving duality with one which

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[47] The *Vṛtti* text recently discovered and published by Torella in this particular instance must be corrupt. As this and the fairly lengthy treatment of this topic which follows a little further down indicate, the original *Vṛtti* must have contained, at least, the word "*kartṛtvam*" (if not both "*kartṛtvam*" and "*bodha*") in the nominative case. In a footnote Torella admits having emended the word "*bodho*" (1st case) found in his manuscripts to 6th case, because he felt it fit the sense better. In any case, the syntactical structure used in his version of the *Vṛtti* is still odd, because whereas in the verse "*kartṛtāyās*" and "*bodhasya*" are syntactically equivalent (as they should be in terms of the verse's meaning), in terms of meaning they are not equivalent in the *Vṛtti* which reads, "*kartṛtātmano bodhasya*". It's possible that the *Vṛtti* which Abhinava had access to may have had "*kartṛtā*" and "*bodho*" both in the nominative with the word "*ātmano*" standing separately used in a sense similar to the way Abhinava uses it at the bottom of page 329. Here he writes, "*śūnyadir ātmanaḥ*" where *ātmanaḥ* can be roughly translated as "out of its own self".

linguistically suggests nondualism]. He thus refers to *śūnya* etc., to show that they will later become subordinated, but not openly [but rather through syntactical structure]. But the *Vṛtti* is not in fact allotting predominance or primacy to doership.

One may object that if *śūnya* etc. are [only] afterwards made subordinate,

then it's as though:

washing in fact before there's any mud |

[i.e. in the sequence of the *Vṛtti* commentary, the lower state of *śūnya* etc. must have been not mentioned first but relegated to second place as a topic to discuss; so there *śūnya* is subordinate and so the non-dual state takes prominence, whereas in the verses, the dualist state of śūnya, the body etc. are first made the topic of discourse.]

So following this line of thought, then why does he earlier use the nominative case to cause the prominence [of *śūnya* etc.] to be stated? He says, [because] "it's something that should be thought about". Thus, so far as that [*śūnya* etc.] here is the topic under consideration then it is primary, it has chief place. The background context behind the word "subordination" is the notion of what should be thought of is the body.

You may wonder, why is doership not clearly shown in the commentary to be predominant? What's the point of this indirect hinting? He replies, "doership" meaning that when doership is chief, then Emptiness, the Void, etc. necessarily become subordinate. But when it [*śūnya*] is chief then doership [is subordinated]. So with this commentary he achieves a logic where a balance prevails, without anything excessively raised up. If this logic, this explanation is accepted in this way, then the commentary necessarily follows

the meaning of the verse. If you ask, "what's the point of admitting this logic?", he responds, "in this way".

If this logic, this explanation is not followed, then in the previous verse where it states:

accompanied by the power of limited ability to do ... | (3/2/11),

then the meaning that we get here [where doership] predominates-- by showing the opposite relation in subordinating *śūnya* etc. -- this would not be made explicit in the *Vṛtti*. However, by giving this explanation, in fact, it is made explicit. In the previous verse in the *Vṛtti* commentary, in so far as the subordination of doership is openly stated, and stated as inseparable from *śūnya* etc., then *śūnya* etc. are understood to be predominant. By this method we can arrive to the conclusion that the predominance which was to be stated for *śūnya* etc. in the previous verse, may now in this verse be applied to doership.

However, the subordination [of *śūnya* etc.] which should be stated, that he states here in this verse in his own words. This is the specific meaning of the word "but" when he says, "but here". The subordination clearly stated in the verse is revealed in the *Vṛtti* by using the nominative case. Now, what's the point of indicating it through the use of the nominative case? The reason, he says, is because the first case expresses "primacy, predominance". In so far as [doership] has the form of freedom and awareness then in fact it always has predominance. However, stating it here serves the purpose to remove

the meaning expressed in the previous verse where *śūnya* etc. have predominance. From this we understand that if one experiences the state where *śūnya* does not predominate, then that doership alone emerges. This is what he points out by using the nominative case.

That in fact is the Void, Emptiness, which from its own nature accepts as primary that which is really not primary [i.e., that which is "this", not-Self]. So the Void has primacy, predominance on the level of *saṃsāra*, the bondage of birth and rebirth. [And this is why the words "the Void, etc." are in the nominative case in the *Vṛtti* commentary].

He reminds us of this idea given in an earlier stated viewpoint with the words, "when, in fact".

He says "free". Free awareness, that is free, and awake. That is the name given to the form of the one who is aware. That which is called the "I", in thinking "Who is that?" when with the body etc.-- the form of that I becomes filled up with the ideas like, "I am the one who is white;" "I am the one who is hungry;" and so on, then, the body and so on, alone become predominant, displacing the knower's true form and status as pure consciousness. So the object alone becomes predominant, not the form of the knower.

But when he sets out to direct thought to the form of pure consciousness which is one mass of light, asking himself, "what Archetypes make up the body etc.," then the Void and the body etc., are no more as they are made into the true real form which is awareness, pierced through with the juice of consciousness. By practicing this, by properly entering into this awareness, he gains the special Energies which are the attributes of pure consciousness, and the miraculous yogic powers arise. However, even without practicing it, just by entering into it only for a moment, bliss rises up along with the visible manifestation of other yogic experiences such as trembling, deep slumber, a feeling of pervasiveness, and whirling. These occur one after the other and he attains liberation for his soul even while still alive in the physical body.

And so it is said:

there is no dispute regarding the fact that even on obtaining [it momentarily] they will achieve

etc., and:

that is initiation, in piercing through to the highest goal

and:

this is the initiation which brings nirvāṇa (*Spanda Kārikā* 32).

Our teachers have said this; God also has said [in the scriptures]:

Whoever knows it in this way, by that principle he attains nirvāṇa. Initiation occurs without any doubt for him, even without [its visible accoutrements, such as] sesame seeds, the melted butter for the ritual offering, and the ritual fire offering. (*Parā. Trī.* 25)

Enough of this. Regarding the form of awareness he says, "awakened awareness, ***bodha***, is superimposed upon in the Void, Emptiness etc." And he shows that this superimposition does not occur in the way that rice is placed into a storage granary. It is by means of doership, in so far as it is not forced by effort, that the Void etc. which is situated there is made into one unity. By means of doership, the natural quality of the Void occurs, with its unbroken awareness of form. Form is present, with its attributes of space and time consolidated into oneness. [Form is present, but indeterminately present in a unity]. The prefix "***abhi***" should be defined as "directed towards", "approaching" a state where it should settle down; having entered within, it

becomes attached. "First being fixed, attached, it [*samāveśa*] is then obtained". With this he optionally indicates that two actions are necessary. Entering into [*samāveśa* is one], and consequently he also chooses to enter into an awareness which is in essence awareness of the world. [So in the Void there is awareness of the world though this awareness is blended into a unity.]

"Then the limited minute form" indicates that to this extent, when the impressions on the soul cease functioning, it is appropriate to speak of a relationship of that which is entered into and that which enters. [I.e. here there is the notion of entering into a higher state, but because this occurs on the level of the limited soul, the duality of that which enters and that which is entered still persists.]

"In the philosophies of the *Viśeṣas*, the particular" indicates above all, the non-dualist philosophies of the *Śāktas*, who place Energy (*śakti*) in the predominant position. Their specific definition of the self defined as Energy is shown-- which for these philosophies leads to visible experience [in the world, i.e. not transcendent]. The "rising forth of knowledge" indicates the splendor of knowledge becoming visible that comes from the stream of non-dual awareness because of the departure of ignorance. That is "knowledge". So it is explained. The "Fourth State" he states to explain that even when he completely attains this in its full entirety, there, in fact, is said to be the state beyond the Fourth state. But this state is different from the Fourth. As the Fourth state belongs to *śūnya* etc. so the state beyond the Fourth is said to belong to *bodha*, awakened awareness. The state beyond the Fourth is inherently pure, without any internal division; it is pure consciousness. For those who follow philosophies of universals [as opposed to those who think in philosophies of particulars - Viśeṣas, i.e., the *Śāktādvaitas*] this state is shown

in those who know the form of this as one transcendent unity. So he explains it in this way.

You may say, in the earlier verse and here he states in the very beginning that these are the two states of Doership, one where it is subordinate and the other where it comes to the fore. That without a doubt is expressed in the portion of the verse in "and of ***bodha***" [i.e., ***bodha***, by being added on is clearly delineated as separate]. And how is it proper in the *Vṛtti* to gloss "of the one who attains that consisting of doership", as "that consisting of awakened awareness"? What is this? Having stated this doubt, in this way in fact he justifies this in that [the Void, etc.,] is object [not Subject]. By collapsing these two together [doership and awareness are restored to the unity;] they can then be discerned as the cause. What is stated right now in fact is only for this reason alone stated in the verse in this way. And that very [same idea] is stated in this way in the *Vivṛti*. The is the connection. || 12 ||

You may say, alright This works fine on the level of those who are lords, [not bound in ***Māyā***]; they have the Fourth state or the state beyond the Fourth. But the bound souls are shown in the scriptures to have the states of deep sleep, dream and waking in different proportions in descending sequence following from awareness (***bodha***). Some picture of these states should be given. After all, having grasped in the heart the Fourth state, one descends back into a state which is no longer experienced as internal.

So with three verses he will explain the principle of the state of deep sleep. With the first one he gives the background [of the theory] of deep sleep.

In the Void, the intellect etc., does not function. This is the level where "I-ness" and doership prevail, so the elements exist in the form of impressions which have not blossomed. This state is known as Emptiness, or the Void (*śūnyatā*) || 13 ||

The *ṭīkā* author will show the context, the background here, beginning with his statement, "the state of deep sleep has two forms". In the third verse [the 15th verse] which will address the dual nature [of deep sleep], the context behind this is duality, though a duality which nevertheless lacks any object. [It is not non-duality because there is a residual impression of object, but it has not blossomed as tangible object]. Here, the principle of pure consciousness [still] has its own real form veiled over by the quality of object which is to be known.

By means of intellect etc. pure consciousness shines, but with its true form veiled. It shines as essentially object all the way through up to the body and pots etc.

And this [consciousness veiled as pots and bodies, etc. in deep sleep] is one single unity alone, with the quality of freedom yawning open. But here [on the level of deep sleep] in reality there is neither sequence nor division, yet through its own freedom it shines in a two-fold way also. Situated in this way, the portion of the principle of consciousness which is veiled is connected with a later portion which is not yet arisen, or is neglected or destroyed. By this veiled consciousness which is connected to [an object that exists as trace, something destroyed, etc.,] one is absorbed in the dissolution, appearing as it were like a fool or someone in deep sleep. Then that [veiled portion of consciousness] rests with its unmixed unity budding forth.

And there this is how [in this state of deep sleep] the form of "I-ness" exists. On this level of doership because a distinct manifestation of deliberate other-oriented [experiential] awareness does not occur, only a minute impression [of the object] flows down. And, because the awareness of the object is not present in the form we're used to, it is [considered] without form. So here the state of the Void is connected with the negation of all object. When this happens, the state is the state where one says "not thus" [of the *Upaniṣads*]; only a mere residue of the awareness of other remains. "I am

without any object, whatsoever", with this idea, the form that the object takes is just a slight trace of an impression, adopted as a universality without any object. This state is called the Void, Emptiness.

So we find written in the scripture:

That which is not empty is called Emptiness, and mere absence is also called Emptiness. But one discovers an absence only where [previously] some type of existence was discerned. (*Svacchanda Tantra* 4/292)

[I.e., the state called Emptiness, the Void, is not really empty]. There is there in fact a trace of a latent impression. When objects are absent, and some other object is present, a tiny impression of the absent object remains. Everywhere this is what we call absence. However the notion of non-existence, absence, does not imply the destruction of the object entirely in its essential nature. So for this reason non-existence, absence, is said to be not once and for all, not final. [If the object were entirely absent, non-existent, we would not know it was absent; for us to say x does not exist, a tiny trace of x has to remain for us to note x's absence].

He introduces the meaning of the verse, by applying it to what was said earlier with the words, "in this way" etc. "He introduces the topic", here but in the third verse following this one he will fill it out and complete it. This is the idea.

The products of the gross and subtle elements and the thirteen sense organs are necessary for the process of perception. Without them everything

is said to be absent, non-existent. He removes another doubt, beginning with the word, "although" etc., when he states, "when [the state of mind] is without the intellect and so on" thus, "it is should be known as the state of the Void."

You may say-- well, even when the [intellect etc.] exists; [the Void (*śūnya*)], like the principle of pure consciousness of the Supreme *Śiva* and so on, is still not degraded into the condition of being an object. Thus, voicing this doubt he also removes another doubt contained within it, beginning with the words, "you may object", and ending with "having the same nature as that" [i.e., in the *Vivṛti*- the Void (*śūnyatā*) has the same nature as the state of *Śiva* (?)]. And there, the reason is because it [the object in the Void] has the form of an impression [only, it is not distinctly manifest]. [Emptiness is accompanied by] "non-duality" even though duality exists, but to the extent that duality does not [directly, distinctly] manifest, [the state of Emptiness is free from duality. The object there is only just an impression [not actually existing], made distinctly manifest from the strength of an earlier experience. So in this way he removes the doubt which would be raised in response to this with the words, "nevertheless". [I.e., nevertheless, because of the retention of a trace, this state is different from that of *Śiva* (?)].

The awareness (*bodha*) itself, in fact, when it becomes contracted becomes the Void. Since the very form of the Void is awareness there can be no question of the presence of an object. You may say, that when awareness manifests in [the Void] it is connected to the shadow of something else [some other object] so there is in fact the state of being object. Nevertheless there isn't at all any lower sort of object. So it is said:

... and not the manifestation of some other thing as separate from the body".

He removes this doubt, saying "the form of the Void" and so on. [if awareness were linked with some other object then according to a worldly conception], it should exist even more so [in the Void, Emptiness], but it is not there. On the contrary the opposite, so this notion has to be rejected. This is the idea.

With the words, "only so far as that", given in the *Vṛtti* text, he shows that the *Vṛtti* author wants to explain the nature of the similarity [that the state of Emptiness has] with the *Puruṣa*s, the individual souls, in *Sāṃkhya* philosophy. But the difference [between the two, the Void and the *Sāṃkhya Puruṣa*] he states with the word "alone". "Because it is not veiled over" means that the form of *vimarśa*, Active Awareness, is accepted as [the Void's] own inherent form, and it [*vimarśa*, awareness which is associated with a capacity for action] does not occur on the level of the *vijñānakevala* [which is

the state of the *Sāṃkhya puruṣa*]. [The *Sāṃkhya puruṣa*] belongs to the level of *Māyā*, which means it has the limitations of activity and of knowledge.

"Because [the impression of an object] lacks a resting place". The dormant impressions can exist only on the level of the object, not in pure consciousness. There, in pure consciousness, the traces, the dormant impressions of objects do not exist because they have attained identity with whole entirety of the mass of objects. So because the traces of objects are not present, then the objects themselves cannot again be created. In the ordinary worldly states of waking and so on, that state [of Emptiness, the Void] which is the source for these states, waking, dream, etc., does not occur. The Void which is perceived as the seed for [these other states] has a form connected with deep sleep, with an object. In our doctrine it does not occur without form [unlike pure consciousness]. But in other *Śaiva* schools it does. This is the intention here.

He discusses this with an example from another scriptural text, with the words, "hence, in this way". When pure awareness (*bodha*) gets contracted, it is called Emptiness, the Void. However, Emptiness [even though contracted] does not contain any distinctly manifest object. So it is said:

In the two states of [dream and waking] the supreme Energy [of the Lord] by its own inherent nature manifests as knowledge and object of knowledge. (*Spanda Kārikā* 2/2)

What's important here is that in the dream and waking state the object manifests distinctly [whereas it remains indistinct, as a mere trace in deep sleep].

But again, deep sleep and the Fourth state, because they lack the distinctly formed object consist of the quality of consciousness. [the objects are here in the slight trace form which the negation of anything implies]. The difference here between these two states and the states of pure consciousness, from the *Śiva* Archetype down to *Īśvara*, is that since they are not connected at all to the object, [not even the negation of the object happens here in Īśvara etc.]. In the *Śiva* Archetype etc. there is the pulsation of "I-this", but there [in deep sleep and the Fourth state,] only "This-ness" blossoms. [And because its nature is "This-ness"] so those things which exist in that consciousness [i.e., in deep sleep, in the Fourth state, in Emptiness] have mutually distinct forms which then become negated, are said to be absent [leaving the trace of existence] So far as it goes this is what he is suggesting.

Then there when the negation [of existent objects] is made subordinate, and gives way to a state where consciousness is made predominant, the Subject attains the state of *Mantramaheśa* and *vijñānākala*, depending on whether he [the Subject] is linked or not with *vimarśa*, Active Awareness.

On the other hand when negation is made predominant, the state of the Void ensues; but when being, or affirmation of existent things is made predominant, then the state is *sakala*, existence with forms, bondage replete with divisions. Now you may say, there exists one more particularity which distinguishes the state of Emptiness from the *Sāṃkhya Puruṣa*. [And that is that the *puruṣa* retains a certain awareness (?)]. He removes this doubt saying [the Void] "is associated with the state of deep sleep". || 13 ||

Something remains to be said about the Subject in Emptiness. He gives the background introduction discussing the state of deep sleep in this second verse [on śūnya]:

That is considered the inward functioning of the senses, the one which impels the vital air etc. Otherwise it is called Life, the "I-ness" in the vital air, that which has as its essence the Group of Eight || 14 ||

This Emptiness [the *savedya* type] is the Subject in a state where doership takes the form of "I-ness". Emptiness is discerned as the proliferation and expansion of the Energies of limited action and limited knowledge. Emptiness contains within itself the organs of knowledge and the organs of action. [Emptiness] functions externally through its characteristic of creating objects and observing them as external. For each [sense organ /individual person] it takes a unique form. The inward function, by which the wind, which is a single unity, unfolds into the activities of the five vital airs--

this inward function of Emptiness goes towards the five [subtle elements, whereby what is external takes shape and meaning internally]. That function [both internal and external of Emptiness] is defined as living. The group of sense organs are insentient, inert, lifeless.

So it is said:

that from which the sense organs ... [are enlivened] (*Spanda Kārikā* 1/6).

By this logic, because [the Void] enters into itself it causes the individual to rise up, enlivened. So it is called "living" "alive". The function of Emptiness which causes things to rise up, that is the activity of enlivening. [This is the external form]. And this is how the Energies of the sense organs which are inward, exist in a form common to all [the sense organs] and have the function of causing the activities of the vital airs to occur. These three characteristics on the highest level are the function of the Doer alone, not the function of things which are insentient [such as the sense organs themselves]. So the Void in fact gives life.

Now, when the "I-ness" is in the vital air only, then it also acts and appears in this same way [as when Emptiness merges into itself]; but then the individual soul is in the vital air, and is the living soul precisely because the vital air has entered and merged there into "I-ness". And also both these states [the Void, which is Life merging into itself and the jīva entering into *prāṇa* which has become enlivened by merging into "I-ness"]-- both by

proximity and by accompanying the "Group of Eight" are also referred to as the "Group of Eight". The "Group of Eight" here includes the five vital airs plus the two groups of sense organs [organs of knowledge (***buddhīndriya***) and organs of action (***karmendriya***); five plus two makes seven,] By accepting the inner organs [mind, intellect and ego] as one essential capacity to ascertain things [and not as three separate things], we have the third [i.e. the one more necessary to make eight].

He introduces the meaning of the verse with the words "other" [people say x]. "His own" [view is] that because their inherent nature is to be instruments, the sense organs which become absorbed in the form of the Doer in the Void, are impelled and urged on because of that absorption, so they have that [I-ness]. That is to say, in the verse, from a practical point of view, there is no separation between the cause and the effect [i.e., Emptiness, which is life and the inner functioning of the sense organs] because it bestows onto the function of the sense organs the form which is Life, [i.e. makes them work as though sentient]. Because of this, "I-ness" is in fact, itself said to be the functioning of the sense organs.

And the purpose of referring to the level of ordinary conduct is to make us realize the view from the highest level, that all the senses have their own egoity. [From the ordinary level looking up the senses have "I-ness", still, looking down from the highest level, the "I-ness" there is a species of egoity]. The word "interior" means the "I", and here [in Emptiness] it has the nature of agitation. With this, Utpala supplies the words "in the state of Void" taken from the previous verse. So here [in this verse] the state of "I" associated with the Void is the cause making the sense organs function and is inwardly the cause for the *prāṇa* etc. This being the case, it is called Life, because it [I-ness] causes a living being to be alive via the functioning of the senses. And this is the definition of Life. So he explains the verse in this way.

He construes the verse metaphorically having explained it in this way. On the highest level, the sense organs, by becoming absorbed (*samāveśa*) within the doer, and because they are the instruments of the doer-- so by the activity of the doer the sense organs also come to possess activity, just as in the case of a knife [which we say is active, possesses activity, when a person uses it to cut something].

With the words "or rather", he connects this idea which is the primary meaning in the verse to the somewhat different interpretation given in the *Vṛtti*. For the first interpretation the *Vṛtti* commentary gives the word order of the compound words in this way -- the shared common quality of the power, the

Energy of all the senses is called Life. This Life performs the five-fold activity of the vital breaths and Life is the cause for apportioning out the vital breaths into five different activities. The essential nature of Life is to impel, incite into activity this five-fold function of the vital airs, and that in fact is the "I" in the state of Emptiness, whose function it is to agitate. So the first interpretation is stated in this way.

But now, [here in my commentary] I will give the separation of the words in the compound in this way -- all the powers, the Energies of the sense organs have one thing in common which is designated by the word "Life". The winds of the [five] vital airs are what agitate and set into motion [the activity of the sense organs]. This is spelled out by the words "inner function". That [characteristic of setting the sense organs into motion], in fact, belongs to it [Emptiness], connected with it because of [Emptiness'] capacity for doership, but it is not located in the [the sense organs] because [Emptiness] is the cause [for setting into motion the sense organs]. That, he says, is "because it is inherent in that [Emptiness]. In other words, because [the sense organs] get absorbed (*samāveśa*) into the form of the doer. This is the meaning.

The word "thus" is used in the sense of being a cause. From [interpreting the verse] in this way, even within the sense organs activity is connected with it [Emptiness]. So then, here from one perspective, from this cause [Emptiness (*śūnya*)] one is alive. With the genitive case ending, we get another meaning for the word. Otherwise, how could there be any connection

with some other activity belonging to some other [*prāṇa*, if Emptiness were not the underlying cause connecting them]. This is the rest of the idea. "They [the vital breaths] are not separated from this" ["because they are absorbed in it Emptiness" -taken from above]. This means that the five-fold function of the vital breaths has attained the same nature [as Emptiness].

Therefore in all the sense organs, by means of that one who establishes the five vital breaths-- because that one [also] functions as the cause for the lesser, separate, secondary vital breaths, such as the *nāga* [the breath which is responsible for eructation] and so on-- and through the instruments of the psychic centers and the vital breaths, which either are or are not separate secondary developments evolving out of *Prakṛti*; by means of these two that one who establishes the five vital breaths is the carrier of the devices which make up the body, consisting of the subtle channels and psychic centers and the minor psychic centers, all the way up to the pores of the skin. That one is interior and is common to everyone. That one is the five-fold group of Energies, [called Consciousness, Bliss, Will, Knowledge and Action]. That one is both the one which impels and agitates the group of five vital airs and itself the group of five vital airs which is agitated. It is the ruler over the group of sense organs. And, in this condition, when "I-ness" is placed within the Void, it exists and is called the Group of Eight.

"In this also" means that when "I-ness" is placed in the vital air, from this point of view everything is construed as the Group of Eight [five vital airs and senses plus ego, mind and intellect]. But some scriptures say that this happens also on the level of the "I-ness" of the Void. To which they say:

> The subtle body is also present in the state of meditative absorption, in that particular deep meditation (*samādhi*) which is a merger into the Void.

"And in that way" means that the way in which it occurs forms the link. "I-ness" placed in the Void is the impeller, the one which agitates the five vital airs and that "I-ness" takes the form of the function of the senses and it takes as its essence the Group of Eight. He elaborates on the words "or rather" and so on, found in the verse, saying "when", [i.e. here the words "or rather" do not refer to a second possible interpretation for the condition he is describing, but instead refer to a second condition]. That is to say, the word "vital air" in the verse is spoken in a shared, universal sense.

With the word "then" etc. he shows how the two verses, [13 and 14] assist in clarifying the meaning of the later verse [15]. And then-- the five vital airs and the group of five [sense organs] are impelled by the Supreme Ego, via the ordinary Ego; but they [the ordinary egos] are not fit to be counted as equal with the [Supreme Ego]. Nevertheless, they are appointed by the Supreme Ego, so far as it goes. "Of what type?" he asks, [i.e. how are they

appointed? What is the relationship? The ego is not inherent in the vital air, but] "is placed" [in the vital air].

The five-fold subtle elements together with the three classes of sense organs [the organs of knowledge (***buddhīndriya***), organs of action (***karmendriya***) and the inner instruments (***antaḥkaraṇa***), mind, ego, and intellect] are the "I" which is in the form of the vital airs. The "I" is placed in them in the process of perception. This is what is supervised [by the Supreme Ego] and by its relationship with the Subject, this is how it becomes the Group of Eight, so far as it goes. However, earlier, the subtle body was not shown to be placed with the subtle elements because of its extreme subtleness. And precisely because of this subtleness, in fact, earlier, the ego which is placed in that [subtle body] and the mind also were not counted as equal to it. But nevertheless, it governs the ego.

Anyway, everything is shown to be gross from the perspective of the one who possesses the Energy. "But before this only the Energies", so with this its [the subtle body's] extreme subtleness is shown. In fact, this very fine body is a mere sketch. The gross body is placed upon it, filling it out. This is the middle stage; when it becomes predominant in those in the phase of creation, one moves along in this flow, the course of life. So then, one is said to be caught in ***saṃsāra***, in the flow of birth and death.

Yet from practicing the different techniques for restraining the vital airs, [yogic breath techniques, the bonds perpetuating ***saṃsāra***] are relaxed. The

same goes also for religious actions such as initiation and so on, which are the means of making offerings to the Lords who are the cause of the Group of Eight. So it is said:

[One is bound in *saṃsāra* by the Group of Eight] which is situated in the mind, ego and intellect and has the form of the subtle elements. (Spa. 4/19)

So it is said. Some others say that the five subtle elements and the three inner organs are the Group of Eight. Yet, because they include the five vital airs in the subtle element touch, the variety of viewpoints here turns out in reality to be no variety at all. || 14 ||

He gave the background introduction in the last two verses. Here in this verse he directly defines the state associated with deep sleep.

In its being situated only so far as that [deep sleep], it is said to be the states belonging to deep sleep, similar to the dissolution, the great sleep at the end of the world. It is either with or without the object depending on whether or not it is associated with the impurity connected with ***Māyā*** || 15 ||

"Mere" Void, (***śūnya***), here means the pure Void, pure Emptiness alone. When the Void rests in "I-ness", and when the Void is in the vital air, then consciousness is made to fall asleep by the manifestation of the descent of the impurity caused by ***Māyā***. Neither is consciousness awakened by ***kalā***, the limitation upon action nor by ***vidyā***, limitation of knowledge, since in that state it [consciousness] is very much asleep. That state is essentially the cause of the expanse of existence (***pravṛtti***), in so far as it manifests. And that state has ***karma*** in the form of activity, in so far as that which belongs to the state of deep sleep has the nature of ***vimarśa***, awareness which is active.

However, by following the meaning of the next verse [16] as is done in the *Vivṛti* commentary, having considered the word "level" obtained in this context, the state of deep sleep is considered to be "this" [not "I", based on the meaning for the word "level" here, he concludes that there is an object in deep sleep, and with any object the state becomes "this" and no longer I]. So this state is considered to be a derivative state. Only the earlier state of deep

sleep without an object (*apavedya*) is without the impurity called *Māyā*. But the second state (*savedya*) is the opposite of that. The dissolution, *pralaya*, also is like this, containing every form. [With this difference that] there in dissolution (*pralaya*) the destruction of the body and the non-arising of another body lasts for a long time. However, here, in deep sleep, that destruction does not occur entirely and it lasts for a short time. And if that state is achieved by fatigue, it is called profound slumber. If it is arrived at through some chemical imbalance in the body, then it is termed swoon, fainting; if by imbibing wine, then it is stupefaction from intoxication with liquor. If it is established independently by the strengths of ones own efforts, then that is termed meditative absorption (*samādhi*), etc. These are respectively the differences found in the states belonging to deep sleep. And because all are connected with the quality, the essence of objects, they are said to be *savedya*, with object. This is the meaning of the verse.

The word "presently" indicates that he is summing up the discussion on the background context given with the first two verses. Regarding these said previously, he says, "he will conclude" thus reminding us that he states one single important concept, though in three verses, i.e. the definition and meaning of the states which belong in the category deep sleep.

Because there is the absence of the object in a distinctly manifest form [it is present but not distinct], *vidyā*, the limitation of knowledge and *kalā*, the limitation of action, unfold the object, which is thus divided and is, at the same

time, still to be created. These two cover up the real form of consciousness. So with a portion of itself consciousness which is veiled gains the impurity called *Māyā*, which is associated with these two, *vidyā* and *kalā* in the *savedya* deep sleep. With this idea in mind, he says, "in the forms of *vidyā* and *kalā*". But in the deep sleep associated with the vital air [as opposed to that which is associated with the Void], there is still perception. This is the connection.

"From the absence of the object" and "from the real existence of the object" [respectively in *apavedya* and *savedya* deep sleep], thus with the use of the ablative endings here he points out that in the verse also the relation of cause and effect holds [i.e. the real existence of the object comes from the state where the object is absent].

He says, "the members of the Group of Eight" explaining the scripture with this. So, by inattention to this or that object, on the part of this or that sense organ we have the state of sleep. [The sense organs are present, but they do not pay attention to objects i.e. the eyes are closed, etc.]. From the force of the variety of objects in consciousness in the state of sleep, the dream state arises.

So it is said in the scripture:

That consciousness sleeps in the vital air in this or that portion of nature.

"Situated" "in the five vital airs" written in the *Vṛtti* commentary is in reference to the various functions [of each].

The words "by these" means by these forms etc., which would indicate that *savedya* deep sleep has no real difference from the waking and dream states. This is the idea. He says "linked with time" to remind us that there [the dissolution] has a form which lasts a long time etc. [or a short time depending on the type of deep sleep, i.e., dissolution, versus swooning or mere sleep.] || 15 ||

You may say, let it be the case that the state of deep sleep which lacks a distinct object is different from those states which are linked to a distinct object. But still, what is the difference between the states of dream and waking? Addressing this doubt he defines the state of dreaming, so far as it goes.

The dream state is thought to contain the creation of entities, manifest in clear form, because of the illusion of objects for the senses occurring in the path of the mind alone || 16 ||

The word "eye" refers to all the external sense organs. This is the meaning of the verse -- the physical round ball, the eyeball and the five

fingers which are operated [by the senses] are inactive, so long as the person is sleeping. "Now with the eye I see a beautiful woman;" "I make this shape with my hand" -- in dreams these exist in clear form, constructed at that time from Nature which is the creation of the Lord.

And there [in dreams] only the mind is engaged in creating the objects, but by means of the earlier creation of the Lord, [i.e., that which was experienced by the person while in the waking state]. Or, to this extent that [dream creation exists] by relation to the creation of the Lord, but [only] in a portion of the senses. Its universality [its availability to other people] is contradicted in the waking state. It is considered to be a form of illusion, in that its contents are broken by another manifestation which has [more] stability, that is, following upon the durability of vimarśa, Active Awareness, in the waking state. This is the gist of the meaning.

He introduces the meaning of the verse with the words, "the source of the world". The word "world" has the meaning of the entirety of Nature, the material cause, without any thing excluded, in the states of dissolution and deep sleep according to the circumstances. "Only the mind" here should also be understood to be a portion of the Group of Eight, signifying it in seed form, attached to that portion which is the domain of the senses. [The dream state] is "the realm where one creates". He says this because this occurs predominantly in the dream state, while the quality of the enjoyer also exists predominantly in the waking state. That is the connection.

Beginning with the words, "the eye, etc." he explains the word "mere [mind]", indicating that the illusory quality [of dreams] "belongs to the Lord", because he shows that [the forms in dreams] occur without our will. This is the idea.

To which idea he says, "but otherwise we could create what we wanted [in dreams]" etc. With regard to the objects [in dreams], they are "made clear" and manifest via the mind. They reach up to and exist as mental form [only], and that occurs by the Energy of the Lord. This is the meaning here. Things "happen very quickly [in dreams]". "Touched" means to be affected. He says, "also in another way", meaning that it should not be in this way, it will exist in another way. [?i.e. things come into existence in a different way in dreams than they do in the waking state]. "That" means in another way.

With the words, "and here not in that way" [as we find things in the waking state], he notes that even though dreams imitate life in the waking state, some things seen in dreams are not seen in the waking state because in dreams things can take forms which are created by language. The words "at a particular time" etc. found in the *Vṛtti* commentary, he glosses in the *Vivṛti* commentary saying, "and if". With the word "stated" he indicates that which was stated by someone raising a doubt who says, "my point of view clarifies what you said and refutes it". He responds saying, "this occurs in this way," thus presenting our conception. This is the implication here.

With the words, "in the mind" he indicates that not every dream image is false, but rather they exist as a separate type of manifestation. This is the idea. "Before" means taking into account whether the dream occurred many times before when considering whether a dream image is illusion or not.

"Nevertheless" they are not admitted to exist in the same way as in the waking state. In fact, he reminds us that the principle of illusion is simply that which has a bad reputation, i.e. is considered to be incorrect because it has a form which is known to be incomplete. [Its illusory quality is not a type of non existence but is rather an incomplete understanding of reality, in the *Śaiva* view].

"From that also" means that [the idea of illusion as simply incomplete understanding] is not only shown to be appropriate because it is an explanation of something [really] seen earlier, then shown to be an untrue telling of this [waking state event]. But also, to the extent that the root of that [illusion] is seen as the incompletion of something experienced inside us, it is also demonstrated [that illusion is simply incomplete understanding]. This is the meaning here. "By that" refers to the limited, unenlightened soul. The juncture [the nexus where error in perception may arise] occurs between properly perceiving, comprehending and seeing.

Here also in dreams there is enjoyment as in the waking state, and there also, in the waking state there is the capacity to create as in dreams. Nevertheless, the respective functions are allotted to dream or waking states because each is consistently made predominant in the one or the other. He shows this saying, "but in the waking state".

The words, "also belongs to the Lord" means that the state of being the Enjoyer which is ascribed to the bound soul in reality belongs only to God. So it is shown by the rule:

If even in the state of being an object [there is no division] (*Ajaḍa Pramāṭṛ Siddhi* 20).

"There" refers to the waking state. With the word "here" the sentence is broken into an intermediate part. "Here" refers to the waking state. "Stated" means stated in the scriptures. "Because of being inside that" [the Self], means the state of being a creator is simply just that, being inside. This is the meaning.

Hence it is said:

The Self, dividing out the self, by the self... |

followed by:

... having created beings of various types |

thus having stated the Energy of creation as the root cause, he afterwards talks about the state of enjoyment, which is not a condition of being inside [unlike the creator state]. He says:

The Lord of all, consisting of everything is the enjoyer in dreams, setting things in motion. || 16 ||

So, that is creation. The object exists on this level in dreams. The state of sleep is that where subjectivity has that as its object. Having delineated it, he defines the waking state as the opposite of it, in that the scope of Subject there is the distinctly manifest object.

However, that which is firmly fixed, external, available to all the senses, that is creation which is common to all perceiving Subjects. That is the waking state || 17 ||

The words, "the creation [of objects] is the waking state" means that the Subject whose domain is the creation of that [object outside him or herself] comes to the fore when he is in the waking state i.e. as the state connected to the destruction of deep slumber which became the cause for loss of

consciousness. Since this is said about the Subject, to this extent the state of being subject should be connected to the waking state. The divisions and distinctions made in the object which are the five states [waking, dream, deep sleep, the Fourth and Beyond the Fourth] mentioned in the scriptures, happen entirely and completely in the Subject. The words, "Like the earlier" [dream state] means that, in terms of function, the characteristics of the waking state can be inferred from the nature of sleep. So he says, indicating this, "in the waking state also" [as in sleep]. Hence in this way in the scriptures the mutual resemblance and imitation of these states is described in a variety of ways. || 17 ||

In order to state that which should be accepted he talks about the three which should be avoided.

These three should be avoided because they make the vital breath etc. predominate in making doership subordinate. This is because they are linked with happiness and sorrow fluctuating with the attenuation or increase of that [doership]. || 18 ||

Since they cause the essential real nature of doership of the vital breath etc. to not predominate, and with regard to that [vital breath etc.] by virtue of making it instead predominate, these three states also are considered as states to be avoided for those who desire liberation. This is

because of the exhaustion and effort involved in getting and pushing away the objects of happiness and sorrow which increase, i.e., get strengthened with the portion of freedom belonging to that [*prāṇa* etc.] This is the meaning of the verse.

He introduces the verse saying, "even of these" meaning that even these five [states/*prāṇas*] to the extent that they are "praised" -- i.e., with the expression "universally" he points out that they are also, [even though considered lower states, generally] understood as something to strive for[48]. To which he will say, "because of the capacity of being made whole and entire". [even though the three lower states should be rejected, still all five states, because doership innately inheres within them, are understood as something desirable]. The words, "or the vital breath" are meant to also include the state of the Void. With regard to this, this is the point of the word "or". Now you may say, if by nature they are essentially free, and that is actually a freedom in abundance, and freedom made prominent, then what part of him can be said to be made subordinate? Why should it say in the verse, "in making doership subordinate"? In response to this doubt he says, "when it's purified" [then its freedom becomes prominent]. With the word "that" he refers to those people caught in the round of birth and death who are right now [purified] in that they are not in the domain of the object. He clarifies this

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[48] The discussion at this point compared with the discussion in the *Vimarśinī* would tend to indicate that the *Vivṛti Vimarśinī* is the later text. In this discussion for verse 18 he prepares for the objection made in verse 19, i.e., that if the 4th and 5th states make doership predominant then, in such a state how would it be possible to fall back to the lower states of waking etc. In general, however I believe that the question of chronology is ultimately ambiguous, despite explicit reference to the *Vimarśinī* in the *Vivṛti Vimarśinī* because most likely parts of the one text were written before the other and parts were written after. (Without having thoroughly examined the first two books, it seems the first explicit reference to the *Vimarśinī* occurs near the end of the *Kriyādhikāra*, with another in the *Āgamādhikāra*.)

saying, "even that which is being superimposed upon" [still retains its freedom] like a king even in playing among his wives [is still a king, though not here taking the role of king]. This is the idea here. "To that extent" means just only that far. Following from this, Bhaṭṭa Śrī Nārāyaṇa says:

Even in the three worlds and also here, to whatever extent something is seen to bring some bit of bliss, it is the drop, the point. (*Stava Cintāmaṇi* 61)

And in discriminating on what should be done everywhere in the area of duty in both the worldly and scriptural contexts it is shown that whatever is done needs to be shot through with faith, bliss and inner devotion. Otherwise as stated by the *Naiyāyikas*, if something is done only with relation to the intellect etc., then there is no increase. I.e.:

By that he should become nothing. The sacred teachings of the [great] Persons (*pumsām*) [or the *Sāṃkhya* scriptures] are made into mere edification.

thus, with this he explains the words, "the decrease of that" etc. in the verse. But the word "etc." in the verse [in "happiness and sorrow, etc."] he glosses as meaning, "In every way, however". The words, "he will mention" refers to verse 4/1/6 which says:

The Lord has being, bliss and action. The bound soul has this [which is the *guṇa sattva*], and its lack [which is the *guṇa tamas*] and both of these [mixed, which is *rajas*]. (4/1/6)

From the word "etc." in the phrase "Fourth state, etc.", he shows that he accepts the state beyond the Fourth as well. "Stated" means stated in both the verse and the *Vṛtti* text. Only in merger (*samāveśa*) because the vital breath and the body are not predominant, the sorrow that comes from intense effort and exhaustion, such as hunger is subdued by the greatness of that [doership] and does not arise. [As the *Spanda Kārikā* says]:

by resorting to that [*spanda*] one who is hungry can overcome his hunger (*Spanda Kārikā* 4/8 [sic-- 3/6])

So by this logic, this [doership in a state of merger] takes the form of repose, a resting in joy which is born out of the cessation of disturbance. Having disregarded that which is by nature only a slight degree of "I-ness", this takes the form of a single drop of the bliss of freedom, and it is also happiness. So this only actually consists of the supreme bliss.

"Up ahead" applies in this context to what he will say later on:

The Lord's creation may or may not be universally common [to all Subjects, manifesting itself. From one-pointedness, through decreasing dualistic conceptualizing, one gradually reaches the level of the Lord]. (4/1/11) || 18 ||

Now you may say, the predominance of the vital breath etc. is a cause of the disease of existence which is something to avoid. And that is stated as only three (types), not those [states] above the three. So there [in the Fourth and the state beyond it] that [quality of being something to avoid] does not

exist, [at least] this is how it should be. And consequently for the person who has merged* (samāviṣṭa) the body should actually just go, [i.e., he should die.] It should not be the case that these lower states should be recurring. Thus with this idea in mind, he states another verse stating the three fold nature of these states.

The vital breath consists of the forward and down-going breaths which everyone experiences in sleeping and waking. In deep sleep there is the breath called the "equalizer" (*samāna*) which has the nature of dividing, interrupting [these two]. This occurs in a way similar to the solar equinox || 19 ||

The vital breath is designated as the act of breathing which is the fluctuation of consciousness carried along with the inner wind. This is stated as the process of living.

And that takes the form of vibration which is universally present, causing that which is insentient, such as the body, etc. to attain a state of sentiency. And the vital breath consists of awareness, awareness which takes the form of dualistic conceptualizing which then gets superimposed upon the freedom of the "I". And that very thing [the vital breath] also exists as five-fold by means of its essential nature of vibration as each of the particular breaths, i.e., the forward going breath, etc. There, abandoning some, falling some by degrees, [i.e., becoming less subtle] it becomes the form of the forward going breath and the downward going breath. These are respectively

breathing in and breathing out. And that is both [the inbreath and the out breath] also manifest in the object in the waking state distinct from the body. Following from this also because it rests in the object it is in fact within the memory etc. of the body. Even in sleep, in dreams, that [breath] does exist in this way, by means of another, because, while sleeping, one experiences both entrance into and departing out from the vital breath, because of reaching a condition where one falls to the level of object oneself.

With that, the breathing of the waking and sleep states is the predominance of both these specific forms, the forward breath and the downward breath. However, for someone who is deeply asleep-- even while there is this two-fold actual existence of the forward and down breaths, still the level of that Subject there is basically primarily deep sleep which is a repose, an entering into the heart, free from and beyond the sense organs.

Samāna, the equalizing breath, exists there in the small portion of time which divides the *prāṇa* and the *apāna*, that is the resting space of the Self. The equalizing breath, has [on a practical physical level a connection with our digestive system.] It has the function of equalizing and unifying all the different tastes etc. [i.e. bitter, sweet, sour, etc., which are used in the process of digestion], with their tendencies to go in various directions, upward, below and on the sides, equal. So this is how the equalizing breath, causing the lotus in the heart to expand and bud open, performs the actions of eating, drinking and digesting. Because of its nature to divide and equalize the

prāṇa and *apāna* which have the forms of day and night, it is similar to the *Viṣuvat*, the solar equinox, [which pervades and equalizes the light and dark halves of the day and of the year] and so it is designated with the name, "the equalizing breath". The activity of breathing consists of this [*prāṇa* and *apāna* and the division between them]. So the host of bound souls up to the souls which have reached the state of the dissolution of separate parts, the *pralayākala*, all these souls are caught within these two cycles of *prāṇa* and *apāna*. That which has the nature, the tendency to divide that cycle of *prāṇa* and *apāna* is the equalizing breath, (*samāna*) and in that particular form it pervades on all sides, so it is called *samāna*.

[He etymologically explains the use of the word "*prakhyā*" "declared" in the *Vivṛti* text as something which is known, in being declared, it pervades from all angles, all sides.] And so in this way at that time, when the vital air [functions like this] it is given the name, [equalizing vital air, *samāna*].

This equalizing vital air is related to the state of deep sleep. This is the connection.

"*Viṣuṃ*", [the first part of the word *Viṣuvat*, to which the *samāna* is compared in the verse] means pervading. The suffix "*vat*" at the end of the word means that which is capable of that, as Pāniṇi says in *sūtra* 5/1/117, "capable of that". Further, used as a simile with the sense of "similar to", the suffix "*vat*" is inherently not declinable. [However, used to indicate the sense of "pervading," as in the quote given here, it is.]

These worlds and directions are pointed out by you, [pervading and spreading] far away and deep below and up above. (*Taittirīya Brāhmaṇa* 2/8/1/3).

Thus some people [indicate this meaning for the suffix "*vat*"] by presenting [this quote]. The *Parāśara* [*smṛti*] text says:

When it is joined to this portion of time alone, in fact, from this ligature the *viṣuvat* is the [particular] day [when the *Viṣuvat*, the solar equinox, occurs].

And also we find in the *Śrī Kālapādā*:

Viṣuvat is known as a series, a continuity, which is time, measuring and equalizing, which gives rise to inequality.

The grammatical suffix "*śatṛ*" indicating the present participle used in the verse [not given here] suggests the notion of first at one time and then another, again and again, [i.e. the notion of a series]. He says it in this way.

The particular quality [of *samāna*] which is characterized as something more or less of something which applies to the day and night is the nature of unevenness, inequality occurring incessantly without interruption. [I.e. at some times of year day is longer that night and vice versa, and day and night have unequal and different stature regarding the things they are associated with- as the day is light and sun, while night is dark and moon, etc.]. Or, the portion of the word "*suvati*" [in *vi-ṣuvat*] indicates the idea of inspiration, urging on. So the *Viṣuvat* is also the twilight and dawn time [which urges on the coming night and day].

Coming in between [the two, *prāṇa* and *apāna*] again and again, by equalizing and making even the interval [between them], the interval which belongs to the state of deep sleep, this interval in fact, becomes predominant. Even though the forms of *prāṇa* and *apāna* still exist they are brought to a low, base level, an inconspicuous level, as it were. Then this is the form of deep sleep. This is the meaning of the verse. He introduces it with the word, "presently" and so on. The word "dividing" shows the business which occurs within that which is undivided; with this he shows the connection this verse here has with the functions described in the two [previous] verses also. "And that" refers to earlier where it is said:

"I-ness" rests in the vital breath (3/2/14)

So it is [here also] stated to be the form called Life.

"Having become the Self" is how he glosses the compound "the vital air which is the Self" found in the *Vṛtti* text. He explains the two words in the compound - "vital air" and "Self" as a ***karmadhāraya*** type of compound, so far as it goes. The words in the *Vivṛti* text "you may object that" and the word "each one" [in the verse and *Vivṛti* text] suggest that [each individual type of *prāṇa*] should be separated and distinguished [from the others]. He responds to the doubt raised by saying, "it [the individual prāṇas] exists along with each other. Otherwise in fact, Life itself would cease, would be divided up.

"Of the two" [***prāṇa*** and ***apāna***] indicates that the ***prāṇa***, by its manifestation, takes away the Subject's awareness of body, etc. In this way the ***prāṇa*** has the power of the expanse of light (***prakāśa***); it is the sun and it illuminates the object. The time associated with this process is the day. The *apāna*, on the other hand has the power of Active Awareness (***vimarśa***) which gives the bliss of resting within, causes the awareness of the subject as body to increase, to swell. This is the moon and its associated time is the night. So with regard to the Subject as predominant, the division occurs like this [the Subject is inward and predominant at night and during the day consciousness is external and so the Subject is subordinate then], but with regard to the object it is the opposite.

Following from this, in fact, he says, "Also in the creation of objects the expansion and unfoldment of the objective world belongs to the prāṇa, while the dissolution of the world is a process belonging to the subject alone". [*Prāṇa* is outward, object orientated, while ***apāna***, associated with the Subject, is the dissolution of the external reality.] And externally twelve fingers length [from the nose, where the breath rests on the exhalation before inhalation begins] is the place where the object becomes quiescent. But internally [the object becomes quiescent] in the "I" and it has its residence in the heart. Creation occurs for the Subject [on this level] as rebirth, when he is reborn. This is the connection. "In so far as this alone" means that only that portion [of the Subject] which is subject to birth [is associated with rebirth as creation]. This is the meaning.

To that he says, "I have a doubt". [I.e. why does he mostly explain the idea from the point of view of the waking state when in fact, the dream state is mentioned first in the verse, which should be taken as evidence of its greater importance]. Having already explained the waking state, he explains the dream state from the viewpoint of the waking state, even though the dream state is mentioned first in the verse, because of the difficulty involved in explaining the dream state. With this idea in mind, afterwards he clarifies [the difference between them], saying "with this difference" [between the two, waking and dream states]. Now with the words, [the vital air *samāna* has the]

"nature of dividing that [*prāṇa* (used in a general sense) into *prāṇa* and *apāna*], he will explain that even in the waking state, *samāna* [which is supposed to be associated with deep sleep], even in the waking state, *samāna* is definitely there. [I.e., it also exists in waking and dream states, not just in deep sleep]. Saying this, everywhere, and also in the creation of everything, this division [between *prāṇa* and *apāna*] which *samāna* performs, is made, where one or the other is predominant. This is the explanation of the word "externally" [i.e. *samāna* makes the division not only on the level of the subject, in his breath, but also externally in the world].

The word "however" refers to the difference clarified earlier [between the external and internal manifestations of *samāna*]. "Of the two" refers to the distinct manifestation "externally and internally". So, having externally extended to the length of twelve fingers, and inside the Subject, having gone into the region of the heart, these two [distinct manifestations of *samāna*] have the form of repose lasting for just a moment.

"It will be said" and "at that time" refers to the state of dissolution mentioned in the *Vivṛti* text[49]. "It also belongs to the object and the limited Subject who perceives the object" means that there, in dissolution, everything gets absorbed. He clarifies the words "right now [*samāna*] has the nature of dividing that [*prāṇa* and apāna]" and so on, by saying, "but, when [the *samāna* does not function, i.e. in the state of dissolution]". That [*samāna*, equalizing

[49] See page 343 top.

vital air] does not exist without that [process of division] inherent within it as always making something more or something less. That will necessarily, exist in the stages of expansion of the world and will be absent in the withdrawal [where the division between the two is dissolved]. So with this the notion of the equinox (viṣuvat) is clarified.

He explains the word "dividing, causing to end" in the verse with the words "making equal or even". So here he connects its occurrence with the "vital air", that is, the [*samāna* which divides the *prāṇa*, forward going vital breath and the *apāna*, the downward vital breath] exists for a mere moment in the interval between dreaming and waking [which are respectively associated with the *prāṇa* and *apāna*]. "At another time" means when in a swoon or coma, or when one has deeply entered into sleep for a long time. Then, at that time these two states, dreaming and waking do not arise. Then both are in a state of cessation, and this is how they are made equal and even. So the process of withdrawal of the world, cessation, to this extent, arises out of inequality, unevenness which then goes to the source [of both -- both dream and waking, forward and downward breath, something more of one thing requiring something less of another -- into something comprehending both poles as the source of both. The equalizing breath (*samāna*) exists in this relation to the *prāṇa* and *apāna*, and the state of deep sleep exists in this way in relation to dreaming and waking.]

The words, "following its true, original meaning" indicate that the word "*samāna*, the equalizing breath," having made [the *apāna* and *prāṇa*] equal, then causes to the object to become internalized, to become one's own. To this extent the equalizing breath is in fact the function of living and breathing. And breathing there [at the level of *samāna*] by the subtlety of its function stands like a burning charcoal which has been extinguished [i.e., one goes beyond the constant interplay of oppositions]:

going thirty-six fingers' length

and so on. However, the forms which are *prāṇa* and *apāna* are said to be cut by the extremities, the directions, with their natural tendency to flow forth and expand. But the subtle does exist in this way [i.e. extending for 36 fingers' length, unlike the gross breath which is cut at 12 fingers' length].

The word "dividing" in the verse means making them even. Seeing that is jagged, as it were, he clarifies it in another way saying, "or, rather".

Now you may say that this idea of something being less and something else being more is not mentioned in the verse. How is it construed from the pronoun "that" in the verse? Here he replies, [you can infer it from] the words "night and day" in the verse [which serve as example of something more and something less, a jagged equality]. *Prāṇa* and *apāna* are shown in the verse to have the essential nature of day and night, so far as it goes. And these two are the forms of expansion of the world of dichotomizing and its withdrawal, and they do not exist equally balanced, but rather there they will necessarily exist with the variety of something more or something less. Following from that, that quality [of always something more or something less] is permanent and inevitable, hidden and disappeared inside that [notion of *prāṇa* and *apāna*]. This is pointed out by the pronoun "that". This is the idea.

"And revealed, opened up", with these words he indicates that [some people] explain "dividing" with the idea of separating, putting aside. So in fact this successive alternation [of day and night] is an appropriate [metaphor].

Consequently, he points out that the equalizing breath, *samāna*, is given precisely this name because of the ablative case ending in the words in the verse - "from the division of that". Some people present this reading for the verse. Here they say that the *Vṛtti* text also supports this interpretation by the words "and that" [found in the *Vṛtti*].

You may say that in the earlier explanation for the word, "*cheda*", "dividing" you define "dividing" as "making equal or even". Here the idea of making something even is stated as an effect; and the cause of it, stated earlier, is "because it confines and separates out, puts aside". However, now this term "making even" is made into the cause, [not the effect]. How does this actually follow from the concept of making something even?

In just this way, he indicates, by saying "and there". On the level of the source, [the act of] making even the *prāṇa* and apāna, which are externally popularly conceived as day and night as it were, that act of equalizing, making them even -- even though it is not stated as a separate cause, it is a separate cause, by reference to the fact that it is so well known. And [even with its status of cause, still] there, by being an effect, which is shown by the locative case ending, there the activity of equalizing turns to the activity of separating out as its base.

And this is appropriate. That [act of making even] is first pointed to as the cause [for dividing the *prāṇa* and *apāna*], but afterwards [it is seen] as the effect, [where] the act of separating out [the two out] is the cause [which

causes the *prāṇa* and *apāna* to be made even]. This is like the statement, "I am a *Gārgya* by clan". [The notion of family designation is pointed out afterwards though it is actually the prior cause]. "And then" refers to when the *prāṇa* and *apāna* are made equal when the quality of being something more or something less is separated out and then eliminated. This is termed the *viṣuvat*, the all-pervading, or, the equinox which is well-known in the scripture as having jurisdiction over time.

He shows the [scriptural designation of the word viṣuvat, the all-pervading, or, the equinox] as comparable to the meaning it has in a worldly context when he says, "then also". In the world the equinox occurs in the sun's passage in Aries and in Libra, in March and September. There the equinox is well-known as a moment of equality [where the length of the day equals that of the night] just on the verge of flowing out into the state of something more and something less [i.e., the day becoming longer than night, etc.].

You may say that the term equinox in worldly usage refers to the whole of the day or night, and not something which lasts only just a mere moment. True, but this maxim of ordinary life derives from the extension of that single moment and [applied to an extended period of time, the whole day], as something graced by that [single moment]. He shows this with the words, "but not at that time", etc.

Not only does it occur this way in the case of the equinox, elsewhere also this is the case. By way of example he says, "and in the solstice". The movement that the sun makes transiting from one astrological sign into another is similar to the movement that illumination, which is the essence of the intellect, the movement that it makes when it goes from one object to another object. So it is said in the *Spanda Kārikā*:

[the mind which] is attached to one thought ... [shifts to concentrate on another thought]. (*Spanda Kārikā* 41)

and:

the middle is the knowledge that arises having known the knowledge of both mental states... (*Vijñāna Bhairava* 61)

and:

in abandoning one state of mind, consciousness is stopped, separated out ... (*Vijñāna Bhairava* 62)

thus, by the method stated in the scriptures, one attains the supreme merit, reaches the state of resting in one's own Self. To which it is said:

that is the supreme virtue. Being linked with it one obtains the vision of the Self.

Even though there also [in the space when the mind is between two thoughts] the form [which is resting in the Self] lasts only a single moment, [still it extends]:

... ten [moments] before and ten after.

Thus by this method, on both sides there are thirty-two moments (or 32 twenty-four minute periods) [right before and right after the equinox and solstice] which is the time when one obtains merit [for performing some type of worship at these potent auspicious times of equinox, etc.] So some people reach this conclusion, but others say that the meritorious time extends only six moments on each side. At the equinox time it is also like that. This is the idea.

You may say that in the case of the deep sleep which is without objects, it is fine to say that there we find the form of *samāna*, the equalizing breath, [which equalizes and consequently eliminates Subject and object awareness.] Precisely because it lacks something which can be held onto as object, there follows from that the absence of the expansion of the dualist world and so on. But how can this [*samāna*] occur in the state of deep sleep which has an object? Responding to this doubt, he says, "in deep sleep" and so on. Here, in revealing the cause he says, "the eye, etc." and so on. This said, it is the case that the diversity, which manifests from the limited Subject will necessarily come to exist there essentially by the flowing forth and expansion of the *prāṇa* and not because the object is present [because *prāṇa* is what connects the internal to the external, which is how we perceive the external world as separate. So it doesn't really make a difference whether the deep sleep state is with object or without, in this context].

And happiness, etc. [pleasure, pain and so on], exist unseparated, as it were, from the limited Subject. [Happiness etc. is not something outside us, which we experience from different objects, i.e. pleasure from hearing beautiful music, but rather exist within us as unseparated from us. By means of the *prāṇa* we inject happiness etc. into the external object and then by means of *prāṇa* we experience it as happiness which comes from the object, the music etc., and not ourselves.] [Happiness] belongs to the limited Subject alone, [coming from]:

but rather from the strength of the contact with the Self ... [the limited Subject becomes equal to that non-dual principle of the Self] (*Spanda Kārikā* 8).

So, by this quote we see that it is one's own self-illumination alone. What [else] there [could possibly] manifest, as it were, the expansion [of happiness, the object, etc.]? Now, you may say that in the dream state, the eye, etc. [i.e. the senses] do not function. Here he responds, "in dream also".

Although it is by means of the mind alone that the object is seen [in dreams], nevertheless that external object is also established there by the strength of the mind which in this way works as an eye also.

This is how, in fact, that which is established by the mind, I see also with the eye, in that this [function of the eye] is also a function of the mind. However, [the statement], "that [seen in a dream] is illusion" [because the physical eye plays no part in seeing it] is otherwise. This he indicates saying, "the limited Subject also" and so on. Because the person responding with the answer here is himself situated in the heart of the person raising the question [when that person declares that seen in dream to be illusion]. To that, the one answering says, "from the viewpoint of reality, what you say does not oppose my point". [Being from the limited Subject, what seen in dream is illusion, but both still arise from the province of the mind]. With this idea in mind, he shows this point, saying, "and if", etc.

So the words, "also in the *Māyā*-bound limited Subject" refer to when the object is manifested for one who has become a limited Subject. "And this is not how it works" means that here in the Fourth state and the state beyond that, the eye does not function as a means of knowledge because that function [of the eye] has dried up in every way. To which they say:

When the vital air ceases from motion -- because it is in fact unconfined by nature -- then that mental consciousness is seated in *Brahman* and that is the essence of the Fourth state.

You may say that in that [Fourth] state the limited *Māyā*-bound Subject [still] exists. Responding to this, he says [he exists] "in another way". When

the *Māyā*-bound limited Subject is absent in the highest pure consciousness, then a unity exists which is the joining there [of the limited Subject with pure consciousness]. By means of this joining, [the limited Subject] exists together with [the supreme pure consciousness]. This is the state [of liberation] called *sāyujyam*, being joined to the Lord.[50]

Even the Subjects still only on the level of the vital air and on the level of the Void have the capacity for reaching the state called *sāyujyam*, being joined to the Lord. This occurs through making that which is to be perceived into one single unity of essence with the Void and the vital Winds, etc., by not allowing it to become the limited Subject and also because of the quality of Light Shining with the form of the consciousness which is the highest reality. [One can attempt to reach liberation through unifying the limited Subject and the supreme consciousness, but one may also accomplish it by unifying the object entirely into one essence, and not having it become absorbed in the limited Subject. This type of liberation is being joined to the Lord, *sāyujyam*.] So, again, the "this" which is established in manifold ways, all the way down to the movement of the body, if that "this-ness" does not exist [as "this", as something separate], then you have the state of the yogi. If that which belongs to *Māyā* is not there, then the limited Subject is also not there.

And this [*Māyā*] does exist, consequently that [limited Subject] also exists. And there [in the Fourth state] there is no possibility of the functioning

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[50] Refer to *Spanda Kārikā* 8, quote page 346 where the limited Subject acquires lordship from its contact with the Self.

of the *prāṇa*. [Because the *prāṇa* which connects the two, object and limited Subject is not there, so there the unity is *sāyujya*.] So in agreeing to and regarding [the object] as separate, the [separation, difference] is perceived; it [difference] blossoms, but not in the mere object alone, [but also especially in the Subject]. And happiness, etc. is not different. This is why he says, "and happiness, etc." And not merely by being external, [does happiness etc., exist] in the same way [as the object], but also because of its identity with the limited Subject. He shows this saying, "this is how, in fact". Now, you may say that then happiness, etc., also would be remembered just exactly as they were experienced. They could be pointed to in the limited Subject as [something] to be remembered and not as something to be looked for as something depending on the *prāṇa* and *apāna* in the limited Subject. With this objection in mind he says, "also in the Self alone". This said, it is the case that to the extent that [the Subject remains in] the portion of perception of his own Self, [the perception remains] permanent and not subject to decline [and hence not a memory]. As is said in the *Spanda Kārikā*:

> But not in this way [does the ultimate spanda principle exist as something] to be remembered ... (*Spanda Kārikā* 13)

Thus with this logic he shows the importance of remembrance, but [also] that it should still be considered as dualistic thinking.

For the sake of addressing the idea that dualistic thinking in this way in fact precedes [and is consequently a necessary condition for] remembering, he now will say, "remembering occurs within [the process of] dualistic thinking". And in dualistic thinking the Self also falls to the level of [mere] intellect, [losing its power and freedom which accompany the non-dualistic perspective]. Consequently, the object becomes a separate creation [from the Self] and the same thing occurs in relation to happiness, etc. So, because dualistic thinking occurs first [as the ground for memory], [the object] is remembered as separate, just as it was initially experienced, [as a separate object].

Because of the nature of that [experience of memory], when the [remembered object] is contemplated as object, it really does exist in becoming conceptualized as the object. In this way it is used in the expansion and outward flow of the vital air as they go about their business of objectifying and making the "world", the multiplicity of "other", not Self. This is not the sequence it takes when inside the limited Subject [as he remembers an object]. He is one dense mass [of consciousness which incorporates the object]. So he says, "following from that", thus from considering it [the object] later to consist of *prāṇa*, although the object really exists, nevertheless, it is not in that way brought up to the level of existing within the subject [as memory]. If that were how the object was [conceived and made] separate [in

memory], then we would have the problem of an infinite regress, such that we would need another Subject and with regard to that Subject, yet another Subject and so on.

"Hence in this way" means that there is not any category "limited Subjectness" which contains all limited subjects consequently [because again this would lead to the infinite regress where another category would be required]. In the words "the body also," the word "also" indicates that the body is fully distinct in the condition where the body is considered an object. "The form is contacted inwardly" i.e., because even when closing the eyes, etc., there remains the firm conviction that "I am fat" etc. The word "that" indicates that with regard to the idea of a separate limited Subject, it is in fact the knot of spanda, the ultimate principle, which is unbroken and is required. So it is stated:

from which the group of sense organs ... [functions and appears as though sentient] (*Spanda Kārikā* 6)

So he reminds us that the word "that" means the entire collection of the sense organs [including the inner organs, mind, intellect, ego and what we might consider as the separate limited Subject who would perform the function of memory].

You may say, if it occurs in this way that the body is penetrated with the form of consciousness, then why should there not be the attainment of complete freedom and power [while still in the body]? He responds to this

question, saying, [the body consists] "of form etc., which have gone into the body" [i.e. because of form and smell etc., which are "This-ness" not "I", the body cannot attain full freedom]. "Because of 'This-ness'," he says, using the ablative case ending to indicate that "This-ness" is the cause [preventing the body from attaining full freedom].

But when "This-ness" is covered over, [due to] being pierced by the unifying essence of "I", [the Subject] exists as it were in the pure consciousness of the state of *SadāŚiva* and *Īśvara* [the third and fourth Archetypes in descending order]. Here, from the habit of [this non-dual] attitude, he or she exists in the Fourth state, along the lines of gold covering copper to make artificial gold. Or, when "This-ness" is in every way destroyed or driven away, [the Subject] exists in the state beyond the Fourth in the pure consciousness of the state associated with *śakti* [the second Archetype in descending order], as it were along the lines of mercury which is entirely melted in brass, and so comes under the control of the tendencies of [brass]. The mercury is changed and permanently digested, and, when it is properly joined with the innate nature of that [brass] it takes the form of gold.[51] Then there is the budding, the beginning of full freedom, even while still existing in the body. In fact, in this way because of the attainment of the entirety of extraordinary (magical) powers, he obtains a body like that of Sadā*Śiva*, etc.,

[51] Perhaps this is an alchemical method for combining brass and mercury to obtain gold?

Having stated the topic in this way because of its applicability, [we see that] at the time of perceiving one's own self, happiness and pain, etc., as objects to be known, exist without reference to the expansion and outflow of the external world. [I.e., happiness etc., exist primarily in the mind and not outside us]. He relates this idea on this occasion, saying, "and of minds also".

In this way [what is created with] the outflow of *prāṇa* which is by its inherent nature the gross expansion and outflow of the world and which is preceded by perception, this really does not exist even when there is an [external] object there. This is stated. However, that which is made by the will of the Lord, since it does not begin with [mere] intellect, is like the blowing of a bellows. That exists even when there is no object there. [I believe that what Abhinava is saying here is that our interpretations of "things" in the world when they arise merely from mental cogitation have no actual real validity; they are not "true statements" in any practical or effective sense of the word. In contrast, what God wills, since it comes from a much deeper level than mere mind or intellect, has the force of reality even when it seems contrary to the physical laws of the universe.]

But if, along the lines of a burning coal which has burnt out, the subtle vibration is considered to be inward also, then it is alright to say that the subtle [body] is connected with *prāṇa* and *apāna*. But that, in fact is the state of *samāna*, the equalizing breath. This is fixed, firmly established. This very idea he shows through another point of view, saying, "or rather". || 19 ||

In this way, everywhere the three types of vital breaths [*prāṇa, apāna* and *samāna*] are said to predominate in the three states which are the domain of the subject [the waking, dream and deep sleep states]. By being controlled through the solidity acquired from that [*prāṇa*], what is in a fact a

multiplicity of unrelated objects exists as the body [as it passes through and changes] each moment. This is the division of the body into past and present existence. As said by Śrī Kallaṭa in the *Śiva Sūtra*:

[because] it makes the effects persevere, it is called *prāṇa*.

So this idea is here stated.

Now, with the next verse, he shows the primacy of the *udāna* and *vyāna* vital airs in the Subject's domain in the world beyond this world.

Going upward through the middle it is called *udāna*, the upward vital air. Its sphere is the Fourth state and it consists of Fire, the oblation-eater. This is the level of the *vijñānākala*, *mantras* and the Lord. The highest is *vyāna*, the all-pervading vital air. It is the essence, the Self of the universe. || 20 ||

In this way the *prāṇa* situated in the heart [i.e. the *prāṇa* called *samāna*] rests in the middle channel [the Suṣumna], having attained an equilibrium. Then when it quits flowing in the channels on the sides [the *iḍa* and *piṅgala*], it, by that action, then flows upward by the path of the hollow reed [the *suṣumna* channel]. Then due to this upward flow in the central path becoming stabilized, it is called the *udāna*. And that [*udāna*] has the nature of fire, burning up division, duality. Consequently it is the basis of the Fourth state. And that [*udāna*] alone is the Subject at that time. So, the forms existing above *Māyā*, beginning from those who have reached the wisdom of unity (*vijñānākala*) and ending with *SadāŚiva* are associated with *udāna*, the

upward vital breath. That [*udāna*] alone in fact is the *vijñānākala* state and the various *mantras* and the Lord.

The compound "*Sadāśivātma*" is the *karmadhāraya* type meaning "*SadāŚiva* is the Self". However that [*SadāŚiva*] in fact in this way exists in a body which contains the worlds and the Archetypes. When it pervades to such an extent as to encompass the whole, then [the Subject's] inherent nature moves towards that of the Supreme *Śiva* as the form beyond the Fourth state, the supreme which is full. That is *vyāna*, the all-pervading vital breath. The domain of the Subject who is a *jñānī*, a knower, or a yogi reaches to this extent. And these two forms [of the *prāṇa, udāna* and *vyāna*] are stated to be the ones that should be accepted. Also the *jñānī*, the knower, has the characteristic of perceiving the [Supreme *Śiva*], which is actually just the state of merger with that [Supreme *Śiva*]. But for yogis it is characterized as the release from the external body and for the sake of attaining the [magic] powers of God. Only the limited soul alone, because he is linked with resting in a condition of expanding duality, has this duality which is the form of *prāṇa* and *apāna*.

The souls in the state of temporary dissolution, (*pralayākala*) and the souls who have reached the wisdom of unity (*vijñānākala*) are associated with the equalizing vital breath, the *samāna*. The souls in the state of *mantra*, etc. [*mantra*, lords of *mantra*, etc., up to *SadāŚiva*] are associated with the rising breath (*udāna*). The all pervasive breath (*vyāna*) is the form of vital air associated with the form of *Śiva*. All this is also shown. This is the meaning of the verse.

He introduces the verse beginning with the words, "the rising vital air (*udāna*)". The word "example" means the example, the third member of the syllogism. The domain of the *vijñānākala* souls who have reached the wisdom of unity, by partaking of that which is upward, is [consequently] characterized by the Fourth state. This is the division [Utpala makes here]. He shows the states which come before the state of equilibrium, *samāna*, beginning with the words, "on both sides" [i.e., the states associated with the right and left channels along the spine, the *iḍa* and *piṅgala*] and ending with "he obtains". Here he shows how each earlier state falls down into each subsequent form. He points this out with the word "although".

And following from that, how do the *prāṇa* and *apāna* which continuously flow forth and are destroyed -- how do these two attain a unity in the middle [channel, the *suṣumna*], by directing the stream upward? This is related in the *Vṛtti* commentary. After all, if something moves you can't say it

remains still, [but here by saying that *prāṇa* and *apāna*, which by definition do not go upward, by your saying that they are made to go up, you are making this type of contradictory statement, and *prāṇa* and *apāna* by nature should be still, stationary associated as they are with the lower states, but you] say that [their] remaining still, stationary is actually going. And how are *prāṇa* and *apāna*, by contrast to the others [*samāna*, *udāna*, and *vyāna*], said to have a sideways direction? This is the implication here. This he resolves, saying, "nevertheless" "with its inherent nature being of five varieties". The one wind alone is only still one wind which nevertheless is regarded as having five different forms. This is what is pointed out here. And following from that, this wind alone is indicated by the words *prāṇa*, forward vital air, and *apāna*, downward vital air. So, endowed with this five-fold form, that wind has the quality of the *udāna*, upward vital air also. [This is how *prāṇa* and *apāna* can go up the middle channel. They are essentially just wind and wind also has the property of the upward vital air.]

To that he says, [*prāṇa* and *apāna* do have motion, but we say that they are still, not moving because the speed at which they move is] "the slow speed" So it is appropriate [to ascribe] flow as a quality of that [five-fold form of Wind - as Wind inherently has motion]. Hence there is nothing wrong with his pointing out [*prāṇa* and *apāna*] as separate from the others. To that effect he says, "and the relationship [between the five vital airs and the wind] is one of attribute and that which possesses the attribute. The word, "stated" refers to

the form of the equalizing vital air, ***samāna***, as far as it goes. The ***dvandva*** compound [of the compound ***prāṇāpāna***] also indirectly suggests the viewpoint of dualism. Similarly, the use of the third case ending, the instrumental, because of its three part cause, [two views and the third to synthesize, i.e., burn the difference and join the two], and thus shows that the [third] eye has the inherent nature of fire. This is the connection.

As I have elsewhere explained it in a set of verses:

> The Infinite, from ***Brahmā*** down to an insect, which in the three worlds is the multitude of perceivers -- this all is made to manifest by the two eyes, which imparts to all this its own color, the duality of two inherent in a pair of eyes. The I, which rests in the intellect, having perceived the infinite Energy, desires to give up the vision of duality. From devotion to You, the pure path is fully shown and cultivated, without any bars. Then when one perceives the entirety of creation which has come forth with equal vision, seeing all as equal, this state is called being seated in the ***bindu***, the spaceless drop at the center, making the third eye brilliant. Considering the forms of the universe to be inwardly created, I, having taking refuge in the vision of non-duality, I am ***Śiva***. This is the refuge which makes superfluous all other refuge".

He discusses this very notions, saying "and stated". So that which exists and that which does not exist, in the forms of dissolution and creation, which are the forms of ***prāṇa*** and ***apāna***, day and night, birth and death, attraction and aversion and so on, these pairs are always mutually invariably linked. When [the individual] by properly destroying the forms of the pairs of opposites, then quickly these two, [the ***prāṇa*** and ***apāna***] enter into the middle [channel, the ***suṣumna***]. Then, through means of the relationship of the enjoyer and that which is enjoyed, associated respectively with ***prāṇa*** which is the sun and ***apāna*** which is the moon, these two [***prāṇa*** and ***apāna***] get mixed together and because their essential natures create mutual friction, they become entangled and quickly they flow upward. Then the whole host of objects fallen down to the level of "This-ness" are offered to Fire, the oblation eater who devours all. As said in the Scripture:

Because of the friction between the moon and the sun, the bright one, named Fire, with an upward nature, goes in the middle subtle channel, and dwells in the middle of the Drop (***bindu***) in the three-fold thread of light.

Thus the form of fire is the supreme ground and nature of ***udāna***, the upward vital air. In that ***Brahman*** will be said to consist of ***vyāna***, the vital air which pervades all over, so the wise person partakes of the repose in rising above that ***udāna***, [to the level of ***Brahman***], as one goes up a ladder, because the structure resembles a ladder. Hence in this way, in so far as

certain *Vaiṣṇava* scriptures emphasize a non-dual view by stressing the fire which burns up the impurities of ***Māyā***, the same [capacity for a non-dual view, the opening of the third eye] may be also attributed to ***Brahmā*** and *Viṣṇu* [and not just ***Rudra***]. As we see:

> when the mastery of the hero rises up, the proliferation and expansion of separate objects [is destroyed].

So, by setting aside the forms mentioned earlier [i.e., the forms of ***Brahmā*** and *Viṣṇu* which are more limited], it is shown that the opening of the third eye can occur there [also]. [It is the process that is important, not the form associated with it.] Alright enough. The souls called ***vijñānākala*** are in this state. This is the connection. And these ***vijñānākala*** souls who have reached the wisdom of unity were earlier mentioned. Now you may say, alright if this state is free from impurity, then how do these ***vijñānākala*** exist there [since they do have Smallness impurity (***āṇava***)]? He responds to this doubt saying, - since the root source of the two fold impurity is absent here, so the [***vijñānākalās***] are pure in this state. Smallness impurity (***āṇava mala***) also is [simply] taking what is insentient, the non-Self, such as the Group of Eight, to be the Self. [True,] the process of withdrawing the multiplicity of the world with all its duality is an awareness which comes in fact from conceiving and visualizing the essence and nature of Self [in the world], but not in its impure form [as the Group of Eight, for instance], which is the opposite of that. And the ***vijñānākala*** souls have this form [of moving upward, awakening to the

process of burning up duality here], so for this reason they are placed in this state. Now you may wonder why it is that in the scriptures, the *vijñānākala* are linked in a variety of ways with the state of deep sleep [connected with *samāna*, and not with *udāna*, connected with the Fourth state as we do here]. To this it is said:

> The two states which are without parts, free from internal division [*pralayākala* and *vijñānākala*], are properly stated to belong to the states of dream and deep sleep (*Mālinī Vijayottara Tantra* 2/28)[52]

but also we find:

> When making the division into the three states there is its own form and the two which are with out form. Also in the division of the *pralayākala* souls there is itself [*pralayākala*] and the two forms which are *vijñānākala* souls. [i.e. one form of *vijñānākala* is on the level of deep sleep state and the other is in the Fourth state.] (*Mālinī Vijayottara Tantra* 2/30)

[52] Note that my version of *Mālinī Vijayottara Tantra* says the exact opposite in this verse 28, i.e. that they belong to the state beyond the Fourth! But on a careful reading Abhinava's version is undoubtedly correct.

So the [objection raised here] is countered [since the same scriptural text which places ***vijñānākala*** in the state of deep sleep also says it has two forms]. [Utpala also] states that this is not the case [that ***vijñānākala*** are only in the state of deep sleep], saying, "and of these" [the Fourth is also ascribed to these ***vijñānākala***]. Here, because of their desire to pass beyond ***saṃsāra***, wandering from body to body, that first state [of the two states of the ***vijñānākala***] is desirable. However, from the perspective of the real form of God it should be avoided as a lower state, due to the desire to bud forth into existence there, as it were. That [***vijñānākala***] state is like being rescued by the general of the army [but not by the king himself who alone has the real power to save]. Consequently, it [the ***vijñānākala*** state] should be counted as the Fourth state. This is the idea. "And also the Lords of ***Mantra***s," [are in the Fourth state], thus the words "Lord of ***Mantra***s" is explained. The words, "in that alone" means [the Lords of ***Mantra***s are] only in the Fourth state. He says, "and although" to indicate that the states following that state [the Lords of ***Mantra***s], because they have obtained the full form, they are considered appropriately to be the state beyond the Fourth, so far as it goes. When he analyzes the word "***mantra***" separately from the word "Lords" he gives another explanation, saying, "or if". The words "***vimarśa***, Active Awareness which is not opened up [by the opening of the third eye]," will be afterwards stated again with the sense of an example in the mantras. [I.e., separating the two

words, he says they are only in the Fourth state because the Active Awareness hasn't opened up the third eye]. The words, "there alone" refers to the Fourth state. In that way even *Īśvara*, the Lord, [the Fourth principle from *Śiva*] is also situated in the Fourth state and that state belongs to him alone. This is the connection. You may say that the [Lords] are said to be many. In response he says, "then he does not know" [i.e. whoever says they are many does not know.] Here he says, "and that is *Īśvara*, the Lord," so the singleness and unity [of *Īśvara*] is incontestable. This is the intention. He construes the *karmadhāraya* compound with the sense of the unity, oneness of class and individual, saying "and of that", etc. You may ask, in the explanation given here, what commonality brings together and unifies this group, Lords of *Mantra*s? He shows it, saying, "or rather," with the word "*mantra*" because it expresses the species, the class, and with the word "lord" which is made to express universality, according to the rules, the tradition used in Tantra. "Those - those". Just as the quality of impurity called *āṇava*, the Small, stretched out in all its forms with objects and those without object, and so on, gives rise to a variety of levels, so in the same way [the capacity for] doership also is stretched out by stages [to a variety of levels]. This is the meaning. [I.e. the Lords of *Mantra*s are one because of the status of Lordship which is a unifying denomination but the level and amount of Lordship, which is based on their capacities to do, varies in the degree of *āṇava* impurity they still have.] He says, "due to entering into the Lord's Energy" meaning that from

entering into the Energy of the Subject which is the "I", that particular form of the subject which has impurity or is free from impurity is to that extent joined to a certain level of pre-eminence of doership.

The words, "*vyāna* also," "the all-pervading vital air" means that the pervading vital air is of the nature of the universe, which is the supreme *Śiva*. So here it is "explained," referring to the explanation in the *Vṛtti* commentary text. The word "earlier" means it was made clear by both the verse and the *Vṛtti* commentary text. He qualifies the words "all-pervading vital air" in the verse saying, "but on the level of the state beyond the Fourth state". The idea here is that [*vyāna*] is what causes the absence of contact with this business of expansion and outflow of the universe. The expansion and outflow of the universe proceeds with regard to the divisions of place and time. And these two [place and time] are here also categories which have as their essence "I-ness" which is one single unity. However these two are not in any way as categories separate [from the I out of which they arise].

The words "essence, Self of the universe" is sometimes used to indicate the Lord, *Īśvara*, [fourth Archetype down from *Śiva*], but here he shows that it refers to *Śiva* alone, saying, "and although". In explaining the first [the *turya* state], the words "lords of *mantras*" is taken as one word [i.e., a *tatpuruṣa* - lords of *mantras*, and not two words, a dvandva - *mantras* and lords or *karmadhāraya* - lords are *mantras*]. Keeping this in mind, he says "or rather". The "first" [the *turya* state] is in fact only the beginning of fullness, the beginning of freedom from impurity in the *vijñānākala* souls as it were. Even though there is the absence of the impurity called *Māyā* in the *pralayākala* souls, still they are not free from impurity. Because of the link with the impurity related to *karma*, the [absence of the *Māyā* impurity] is not permanent. The words "of him" refers to the Lord who abandons all around the idea of the object as separate. [How does one reach this state?] By stages, one first perceives the form of the object and accepts and emphasizes its actual manifestation. Then, due to [perceiving] the subtle quality of the form one reaches the level of *bindu*, the drop and the half-moon. Then from getting rid of the quality of form [altogether] by using the *tamas guṇa* to destroy it when he removes [from his perception] the notion of its manifestation and accepts the portion [of the object] which is *vimarśa*, Active Awareness, he comes to rest in the essential nature of sound, sound being made. Then, from the subtlety of the stages which depend upon the path of the vital air, he rises to

the form of *nāda*, subtle sound, which culminates in that which is beyond subtle sound. Following that also, when the form of wind whose nature is to flow becomes destroyed, then by degrees he abandons limitation and attains the state where the Energy spontaneously pervades both transcendent and immanent. After that, when he opens up to the natural state of purity he reaches the state of the Supreme *Śiva* as the nature of purity. This is the setting [the end of the object]. That itself in fact is, he says, "The Energy of the vital air". So, this [Energy of *prāṇa*] is appointed by the Supreme Lord and it has the nature of simply only opening up [the third eye] of the Supreme Lord. This is the meaning. The words "created by sound" is found in the *Vṛtti* text[53]; it expresses the idea of inherent nature, spontaneousness. This is how in fact, this whole collection of Subjects and objects takes the form of the breath of Supreme Lord exhaled. There it is stated [in the *Mālinī Vijayottara Tantra*]:

> The human body, this lump of clay, is said to be governed by what is designated as the Great elements [earth, fire, etc.] and the Archetypes. The wise declare that to be stationed on a lower level. [Above that] the *Mantra*s and the lords of *Mantra*s, together with Īśa, the Lord are [all] embodied; all take form. They are on the level of "*rūpa*"[54] This is well-known. The Supreme Energy is beyond form. Even though She functions, performs activity, She is without a name. The pure One, free from manifestation, free from the proliferation of the world, established in His own Self, beyond everything is known as *Śiva*. Having discovered this, one is liberated. (*Mālinī Vijayottara Tantra* 2/42)

So in this way after having explained [the words, "essence of the

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[53] Torella's version replaces "*kalpaśabdena*" with "*kalpatvenāvasthānāt*" with a footnote which lists "*kalpaśabdena*" in the IPVV without discussing it.

universe"] as referring to the Supreme Lord, he glosses the words, "but of the yogis" with the sense of referring to us, ourselves. The words, "with regard to that" refers to the bound souls, i.e., in *prāṇa*, etc. To teach the bound souls to become aware of what is merely the reflection, [the limited manifestation of reality], it is appropriate that he has given a thousand methods of joining and separating from [this] reflection [of true reality]. With that we [finally] reach the word "that," indicating that the essence of the meaning of the chapter on Scripture "has been described in great detail". "In great detail" means in not too long a text. This is the meaning. Thus *Śiva*.

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[54] This refers to the distinctions: *pinda, rūpa, rūpātīta*, different levels of subtlety.

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